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THE

UNITED BRETHREN'S

MISSIONARY INTELLIGENCER,

AND

Religious Miscellany:

CONTAINING THE MOST RECENT ACCOUNTS RELATING TO THE UNITED BRETHREN'S MISSIONS AMONG THE HEATHEN; WITH OTHER INTERESTING COMMUNICATIONS FROM THE RECORDS OF THAT CHURCH.

No. 8. FOURTH QUARTER, 1844. Vol. VIII.

(From the Periodical Accounts.)

I. MEMOIR OF BR. JOHN GOTTFRIED GORKE,

Missionary in Greenland, who departed this life February 20th, 1842, at Herrnhut.

"Whenever I have reviewed my course through time, as in the presence of the Lord,—and this has been a frequent occupation with me,—I have been filled with wonder and astonishment at the boundless compassion which He has shown to me, in bringing me out of the city of destruction, drawing me to Himself, and admitting me, a poor wandering sheep, into His ransomed fold. This feeling pervades my heart anew, as I once more retrace His gracious leadings, in order to note down some of the leading features of my pilgrimage, for the use of my brethren and sisters, after I shall have put off this mortal tabernacle.

"I am the chief of sinners, yea, the poorest,
Of those whom of Thy favour Thou assurest;
Thy goodness shown to me can't be expressed,
Or duly praised.

"Hadst Thou not sought me first, and followed ever,
I had not come to Thee, nor known Thy favour;
When Thou hadst found me, then, with arms of mercy,
Thou didst embrace me.

"I thank Thee with sincerest heart's affection,
That Thou, according to Thy grace-election,
Hast brought me to Thy blood-bought congregation,
Sealed my salvation.

"I was born June 22nd, 1760, at Great Kniegnitz, in Lower Silesia, where my parents had a small farm. Being their young-

est child, and their only son, I was in danger of being too much indulged, till, as I grew older, my self-will and obstinacy compelled my parents to be more strict with me. In my fifth year, I began to go to school, and, having a great desire to learn, soon made such progress as gained me the special favour of my teacher. Unhappily, not a word was ever said to me of our Saviour and his love to children; otherwise, I feel assured, a deep impression might have been made on my youthful mind.

"One incident which occurred in my earliest years has remained fixed in my memory ever since. My father, who was seriously concerned for his soul, though without clear views of the way of salvation, took me aside one Christmas-Eve, just as the church-bells were ringing to announce the morrow's festival, and spoke to me of that holy night, in which our Lord Jesus Christ was born in Bethlehem of the Virgin Mary, for our salvation, and of the great reason which we had to bless and praise Him for it with all our hearts. He then repeated a prayer in reference to our Saviour's nativity, with such devotion, that, for the first time in my life, I was deeply affected, and melted into tears. My mother, coming in, found us both weeping, and, on learning the cause, told us, that she had been led into a train of similar reflection by the sound of the bells. She too was deeply moved, and united her tears of joy and gratitude with ours. Often, in the sequel, did I long for such another happy hour, and hoped that this would be the case at least next Christmas-Eve,—but it came and passed away, without my ever thinking on the subject.

"Like my young companions, I led a thoughtless life, and was quite satisfied with having the general character of being a good and diligent boy. After several years spent in this indifference to my soul's welfare, another hour of grace, like that memorable Christmas-Eve, came on me unexpectedly. Our minister died; and, according to the custom in such cases, the clergymen of the district supplied his place by turns, during the vacancy. It happened, that, one Sunday, pastor Struensee, of Diersdorf, a faithful witness of Jesus, and connected with the Brethren's Church, preached, and afterwards addressed the children. In the latter meeting, he spoke to us in a very affectionate manner, and especially dwelt with much fervour on the love of our Saviour, and earnestly besought us to love Him in return. This attracted the attention of the whole company, and especially my own, such an appeal being something quite new to me. My heart was touched; the Saviour's name struck me, as though I now heard it for the first time, and it sounded so delightful and affecting, that my inmost soul was moved, and I burst into a flood of tears. In a concluding prayer, the minister commended us and the whole congregation to the Saviour of sinners, which produced a powerful impression on the assembly. I could not forbear weeping aloud, and I surrendered my heart to our Saviour as His property, promising to live for Him and to love Him above all. A happiness, unfelt before, pervaded my whole frame, and I was completely overcome

by my emotions; but I could not bring myself to speak on the subject to any of my friends. For a considerable length of time, I followed Mr. Struensee's directions, prayed morning and evening to our Saviour, read the Bible diligently, and especially the account of the Apostolic churches; and the wish often rose within my heart, that I had either lived at that period, or that such a congregation were still to be found, and that I might pass my days in it. In these wishes and imaginings, I was sometimes as happy as though I had actually attained the object of my desires.

"But by degrees my zeal in prayer abated,—the Bible was less frequently in my hands,—the Saviour seldom came into my mind,—and there was no pastor Struensee to admonish me, and encourage me to turn to Him anew. About this time, however, a friend at Gnadenfrey lent my parents Crantz's History of Greenland. I read it with great eagerness, and was delighted to find, that there were still congregations existing like those of the Apostolic age, and the wish to live in one of them revived anew. The declarations of the converted Greenlanders struck me very forcibly. But all these emotions were transient, for I was not at that time inclined to give my serious attention to religious subjects.

"Meanwhile a new minister was appointed, who had been a military chaplain, and had been engaged in instructing the officers' children. He often visited the school, and took great pains for its improvement; and, perceiving my desire for learning, he assisted me very kindly in my studies. But while I made progress in head knowledge, my heart grew more and more empty. I was now in my twelfth year, and entered upon the instruction preparatory to confirmation, along with 39 other children. My conscience was alarmed, while some of the topics were treated of; but these impressions were not abiding. As Maundy-Thursday approached, the minister selected those of our number whom he considered sufficiently prepared, to be admitted to the Holy Communion; but he left me the choice, whether I would be confirmed now, or wait another year, and I chose the former. In the two last lectures, he addressed us with more affection than he had previously done. I was strongly impressed, and had once more a blessed feeling of the Divine presence; so that, melted in contrition before the Lord, I cried to Him for the pardon of my sins, and found mercy. In this penitent yet happy frame, I awaited the Maundy-Thursday of the year 1772, which proved a real festival for my heart. The solemnity of this important transaction was heightened by the arrangements made by the minister. Half-an-hour before the service, we assembled in the school, to the number of 36, and then went two and two, the boys first, and then the girls, to the parsonage, where the minister addressed to us once more some affecting exhortations. Hence, during the ringing of the bells, we proceeded in the same order to the church, and took the places assigned to us. I partook of the Lord's Supper with inexpressible feelings; and, during the whole day, and for some time after, I had a sweet perception of the peace of God.

"Oh! that I had remained faithful to the promises which I then made to the Lord! But this, alas! was not the case; I neglected the inviting and warning voice of the Holy Spirit in my heart; suppressed the reproaches of conscience; conformed myself to the world, and took part in its vanities. The worst was, that, worldly and carnally-minded as I was, I passed for an exemplary character with men, and was pointed out by parents to their sons, as a pattern for their imitation; all which tended to increase my pride and self-complacency, and to alienate me from God. In this pitiable and lukewarm state, I spent my school years. The venerable schoolmaster and clerk was too kind and indulgent to me, and when from home, which was not unfrequently the case, left me in charge of the school. Nor did I neglect the trust, for teaching was my delight, especially catechising, though, while thus engaged, I often heard the voice of the inward monitor addressing me: 'Do thyself that which thou recommendest, and then exhort the children to do the same!'

"After leaving school, I was greatly humbled and perplexed by a circumstance, which, trifling as it may seem, had no inconsiderable influence on my future course. Some of the leading men in the church found fault with me, for bending so closely over the notes, while I was playing in the choir, and I thus, for the first time, made the discovery that I was near-sighted, of the nature of which defect, however, my critics had no idea. As I made continual blunders in endeavouring to comply with their advice, I became disgusted with music, and gave up the pursuit altogether. My plan of life being thus broken off, I became very low-spirited, and sought relief by joining in worldly diversions with my former schoolmates. Had not a secret hand restrained me, I should now have plunged deep into sin; for there was no want of inclination, and the fear of man and a proud self-respect alone prevented me from gratifying my sinful desires, like the young peasants around me.

"An inward anxiety now awoke within me, and I was not unfrequently led to ask myself, what would become of me; a question which I could answer, only by sighing to God for help and mercy. And just when my distress had reached its height, that help was manifested. My youngest sister, who had for several years been concerned for her soul's happiness, had been several times to Gnadenfrey on business, and was much pleased with what she saw there. One Sunday, in the middle of February, 1777, she asked me to accompany her thither to the preaching. I did so, though my heart was heavy, I scarcely knew why; but when, on our entering the place, the trombones struck up a hymn-tune to announce the meeting for thanksgiving, I was overpowered by my emotions. The noiseless gathering of the people to the preaching, the devout stillness of the assembled multitude, the sound of the organ, and the harmony of the singing, all riveted my attention; and when the minister, the venerable Br. Hüffel, senior, who was blind with age, began to speak, I was all ear. What was my as-

tonishment to find that his whole discourse was about myself, knowing as I did, that I had never breathed a word of my inward course to any mortal! I felt contrite and sorry for my sins, and solemnly resolved to give myself up to Jesus, to seek pardon from Him, and live for Him alone. In the afternoon I attended a funeral, and was edified anew by the hymns, the discourse, and especially by an instructive memoir of the departed sister. On our return, my heart was lighter; I had learned to look to the Saviour, in believing confidence that He would have mercy even upon me.

"These thoughts occupied my mind the whole ensuing week, and, conscious of my natural timidity of disposition, I prayed continually to the Lord, for courage to make known my wish in the proper quarter. One of the Brethren, with whom I had a slight acquaintance, had noticed my emotion; and when I re-visited Gnadenfrey the following Sunday, he took me to the Brethren's house, and introduced me to the Brother, whose office it was to attend to visitors. He soon gained my confidence, for he spoke of what I wished to hear, and questioned me on what I longed to speak of, so that we were presently acquainted with each other. The superintendent of the choir, Br. Wiergatsch, also received me with the greatest cordiality. His affectionate exhortation, to yield myself with soul and body to the Lord, and in childlike simplicity resign myself to His leading, went to my heart, and I promised with tears that I would follow his advice. With hopes new strung, I turned my face homewards, meditating on the road, how graciously the Lord had heard my prayers, and prepared everything for the accomplishment of my wishes.

"Lent now came on, and the sermons at Gnadenfrey, which I regularly attended, dwelt so impressively on our Saviour's sufferings, and His love to poor sinners, that my heart melted within me, as the Spirit of God showed me that I too, and my transgressions, were the cause of these sufferings. Humbled, yet joyful, I surrendered myself to Him, as a reward for the travail of His soul, and His peace pervaded my spirit whenever I renewed this solemn dedication.

"Hitherto my parents had listened in silence to my sister and myself, as we spoke of Gnadenfrey, of the heartfelt enjoyment which we had experienced there, and of our earnest desire to be permitted to dwell amongst those children of God. Now, however, they declared that they should rejoice to see this accomplished. Soon after, they themselves entered into connexion with the congregation at Gnadenfrey, were truly awakened by the Gospel sermons which they heard there, and, till their happy end, derived much benefit from their intercourse with the Brethren and Sisters. My sister and I now became regular attendants at Gnadenfrey, and were permitted to make the respective choir-houses our home on these occasions. Every Sunday came, fraught with new blessings to my longing soul, and the Holy Spirit led me into an increasing knowledge of myself.

"There was still an obstacle in the way to my admission into

the congregation. Like all the rest of the Silesian youth, I was liable to military service; and, before I could have leave to become an inhabitant of the settlement, it was requisite, that I should be freed from this obligation, of which there was, at that time, but little prospect, the war of the Bavarian succession having just broken out. I was advised, therefore, to settle for the present, in the neighbouring village of Peilau,* and learn a trade, which might subsequently be of use to me in the congregation. Accordingly, in August, 1777, I removed thither to learn the weaving business, with a worthy family, who, with their son and their three journeymen, were members of the country congregation of Gnadenfrey. I met with the most friendly reception, was soon at home with them, and heartily thanked the Lord for bringing me thither.

"A new period of my life now commenced. To live with Brethren, only ten minutes' distance from Gnadenfrey, to be able to attend all the meetings, and to be usefully employed from morning to night, appeared to me a happy lot. But what was my alarm, to find after a while, that I had relaxed in my intercourse of spirit with the Lord, and was growing lukewarm! Weeks passed before I could regain the right track, and rejoice anew in His forgiveness and His peace.

"January 13th, 1778, I was received into the congregation, to my unspeakable joy, on which occasion I renewed my covenant with the Lord to live to Him alone. This was a happy preparation for the gracious visitation from the Lord, which was enjoyed in the ensuing Lent by the congregation at Gnadenfrey and its country members. Even the Prussian soldiers quartered in the neighbouring villages, who attended the preaching at the settlement, were powerfully impressed, and asked, trembling, 'What must we do to be saved?' For the minister, the late Br. Henry Von Brüningk, was a man endowed with peculiar gifts and grace, and preached with power; every word was full of unction, and reached the hearts of his hearers. The blessings imparted to my own soul by means of those sermons, and the fruit of which still remains, are more than I can tell.

"For a considerable period, I continued in this happy course, looking to the Lord; and, convinced that without His gracious help I could neither will nor do any good thing, I begged Him to preserve me from the deceitfulness of my corrupt nature. But, alas! I did not remain faithful, but began gradually to deal less strictly with myself, and to pass over my faults as venial weaknesses. Thus I sunk imperceptibly into a lukewarm state, felt no more need for the Saviour, and was perfectly satisfied with myself. What would have become of me, had my Saviour suffered me to go on in this fatal security? At a meeting for the congregation members, Br. Von Brüningk described the danger of such a slothful, lukewarm course, and exhorted those who were thus fallen to

* In which there is a large society, in connexion with, and under the spiritual care of, the Brethren.—Ed.

return speedily to the Lord. I felt his words, as addressed to myself, and, weeping and penitent, implored mercy and forgiveness; nor did I rest, till I was assured, that the Lord had heard my prayer, and I felt His comfort in my heart. What joy again to be reconciled to my Heavenly Friend, whom I had treated so ungratefully! The daily meetings again yielded the sweetest pasture to my soul, and on my first participation of the Holy Communion with the congregation, in December, I had a new seal of my acceptance.

"On the return of peace, in 1779, I was struck off the list of persons liable to military service. Thus every obstacle to my wishes was removed, and in December I received permission to live at Neusaltz, whither I repaired in the beginning of the following year. I soon became at home here, and though sometimes straitened for a maintenance, the Lord helped me through, and I could pursue my course in undisturbed fellowship of spirit with Him. And if at times I fell into a lukewarm self-complacent frame, my faithful Saviour soon hedged in my way, and compelled me to return to Him in prayer for mercy and forgiveness, till I could once more rejoice in the light of His countenance.

"I had not been long in the choir-house before I was entrusted with a joint charge of the youths, an office which I highly valued, having a great partiality for young people. We were very happy together, and our separation, at the end of a year, was painful to both parties.

"On the very commencement of my acquaintance with the Brethren's Church, when I had sought and found pardon for my sins from the Lord, I felt a lively desire, on hearing the Missionary accounts read, that I too might one day be favoured to preach the Gospel to some heathen tribe. I wished especially to be employed in founding some new Mission, and was particularly interested in the reports from the Nicobar Islands, a post connected with many difficulties. After the Single Brethren's festival in the year 1781, this impulse grew more ardent, and I spent many a night in prayer to the Lord upon the subject. I felt myself indeed unworthy of such a commission; but then I referred to our Saviour's own words: 'My grace is sufficient for thee, for my strength is made perfect in weakness.' My youth, however,—for I was but twenty-one years of age,—remained a difficulty. At length, I determined to state my wishes to the superintendent of the choir, and thus relieve my mind of the burden. Accordingly, summoning up resolution, I went to Br. Gustavus Wik, and disclosed my mind to him at large, giving him a candid account of my past experience. He advised me to communicate my sentiments in writing to the Elders of the church; and, having done this, I felt composed, and left the issue with the Lord.

"In November of the same year, I received a letter from the Board, informing me that my offer had been taken into consideration, and that I had been proposed for service in the East Indies, but that the lot had negatived my going thither. This humbled me before the Lord, and my first thought was, 'Here is a proof,

that I am too young and inexperienced for such a service.' I retired, and, falling down before the Lord, surrendered myself to Him anew, thanked Him for the intimation of His will, and promised Him, to wait with patience and resignation, till He could use me for any service in His Church, whatever it might be. Two days after, I received a second letter, containing a call to the service of the mission in Greenland. Convinced that it was from the Lord, I consulted not with flesh and blood, but accepted it with humble joy.

"It was in the middle of February, 1782, that, bidding adieu to my parents and friends, I set out on my journey, staff in hand, my knapsack on my back. At Kleinwelke I joined my companion, the late Br. Traugott Martin, destined for the same service with myself. Hence we journeyed to Barby, and thence to Lübeck. For a day or two we had favourable weather, but heavy rains then set in, which, joined to the bad roads, made travelling very laborious. Often we were obliged to make a large circuit on account of the flood. On one occasion we were crossing a marsh, where we were continually obliged to jump from one hillock to another; and Br. Martin, mistaking a heap of straw collected by an eddy of the stream for one of those hillocks, suddenly plunged in. I was at some distance, but looked around on hearing him cry out, and, to my no small consternation, saw nothing but his knapsack floating on the water. However, before I could come to his assistance, he had succeeded in extricating himself, and reached the regular carriage road. We now discovered that the marsh was surrounded by a broad deep ditch, into which Br. Martin had fallen. I crossed it by a leap, and we soon reached a gardener's cottage, where, wet to the skin as we were, and shivering with cold, we were thankful to find a hospitable reception. The compassionate housewife, though wretchedly poor, did her utmost to make us comfortable, so that we could resume our journey in the morning refreshed and strengthened.

"We had a very disagreeable and dangerous voyage from Lubeck to Copenhagen. The captain was a drunkard, and we had storms every day. On the 5th day, at length, we came to anchor at the island of Moen, whence we prosecuted our journey to Copenhagen by land. An epidemic was rife there at the time, and carried off numbers. I too was seized with it, as the time for sailing to Greenland approached. This constrained me to cry earnestly to the Lord for my speedy restoration, and He graciously heard my prayer.

"On our seven weeks' voyage to Greenland, we had the happiness to have a captain, who was not only an intelligent and experienced man, but also very seriously disposed. He kept very good order on board, and had the crew up to prayers morning and evening, a thing which has never occurred in my later voyages. We were soon very good friends, and had many edifying conversations together. He has subsequently rendered essential services to the Missionaries at Lichtenau, for which we are greatly indebted to him."

(To be Continued.)

II. WEST INDIES.

It is with deep concern, that we have to announce the departure of *another* youthful and active labourer in this extensive field. Br. Gust. Krämer, of Bethany, in St. Jan, was called to his rest, on the 21st of February, by means of an attack of fever, after a short but useful and acceptable service of four years in the Mission on the Danish Islands. By this visitation, his young wife, to whom he had been united in marriage only three months before, is left a desolate widow, at the same time that the hands of his surviving fellow-servants, several of whom have suffered more or less severely from illness, are greatly weakened. May the Lord himself comfort and sustain them under this fresh trial, and strengthen them for the performance of their allotted work.

From the British West Indies the accounts are on the whole encouraging, though they present few features of a particularly striking character. The erection of a new building for the use of the Training Institution at *Fairfield*, in Jamaica, by means independent of our ordinary Missionary resources, is an incident, bearing upon a subject of vital importance to the welfare of the negro race—the diffusion of Christian truth among the population both of the West Indies and of Western Africa, by the instrumentality of native agents. The letters of the Brn. Baum of the Antigua, and Badham of the Tobago Mission, advert somewhat pointedly to the difficulties which attend the work of Negro education, especially in its earlier stages, while the last journal of Br. Blandford, and the correspondence of more than one of his surviving fellow-servants, affords many an illustration of the toils and the anxieties, the hopes and the encouragements, of the Missionary calling.

JAMAICA.

EXTRACT OF THE DIARY OF NEW HOPE,

Contained in the last Letters of Br. W. S. Blandford, to the Secretary, written between the 17th of April, and the 11th of July, 1843.

"*April 17th.*—We had many interesting and well-attended meetings during the Passion-week. On Good-Friday and Easter-Sunday the school-house was crowded to excess; large numbers had to stand outside; the congregation paid particular attention, and we trust good was done. On Easter-Sunday, we met at day-break, to read the account of our Lord's resurrection, and to pray the Litany appointed for that day. The quietness and clearness of the early morning, the Brethren and Sisters being all dressed in

white; the orderly manner in which they conducted themselves, the men being ranged on one side, the women on the other, while they responded to the heart-enlivening sentiments contained in our Easter-morning Litany,—all combined to render this a truly solemn and delightful season.

"We have lately established a small dispensary here, and the Brethren and Sisters appear thankful for the attention paid to them. Before we began to dispense medicine, our people had to travel 12 miles to Black River, or 18 miles to Savanna-la-mar, to procure a dose of the simplest kind.

"22*nd*.—We have been speaking for two days with the candidates for the Holy Communion, and hope that our labour will not be in vain. I was much pleased with their simplicity. One young married man said, that he was in the habit of rising at 3 o'clock, lighting his lamp, and then reading the word of God till day-break.

"I am thankful to say, that our labours, both among young and old, appear to be blessed by our Divine Master; many are now inquiring after the way of salvation, and the children attend our schools in large numbers. In our Sabbath-schools we are distressed for want both of school-materials and room. We pray to the Lord to help us in both these respects, and we trust our prayers will be answered in due time. If we had a chapel 45 feet by 80, it would be filled; but as it is, the whole number of our people cannot be accommodated at once.

"*May* 6*th*.—We were highly gratified yesterday by the receipt of a very nice parcel of rewards sent for our dear little Negro children, by Sr. R. of Fulneck, to whom we return our sincere thanks, with our kind salutations.

"While I am writing, a very picturesque group is passing before my window. It consists of the adults and youths, on their way to the Friday school, all dressed in neat clean clothes, with their breakfasts and dinners on their heads, in little baskets or small wooden trays.

"8*th*.—Not being able to hold the widows' festival at the time appointed, we met yesterday for that purpose. We had rather a numerous meeting, as many as 60 being present. They were affectionately reminded of their duty, as laid down in Scripture.

"12*th*.—Was much pleased with a brother who came from Congo. In answer to my inquiries, he replied, that his country was very dear to his heart; that he would have offered himself to Br. Rüs, but he was too old to learn another language. He told me, that he prayed for his countrymen, and trusted that the time would soon come, when their spiritual advantages would equal his own.

"18*th*.—Called to visit a sister, who has been for some years in a most deplorable state, covered with ulcers from head to foot. As soon as the sores heal in one place, they open in another; and she is in such a wretched condition at times, that she has to creep on all fours. This Sister said, that she was looking to Jesus

Christ, for He was the only one to whom she could look—man could do her no good. A blind Sister told me, that she was very glad her daughter could give her a little to eat and drink; and if thankful for these things, she added, how much more thankful should I be, for the love and death of Jesus Christ! She is now so weak, that she is not able to walk to church, which is a great privation to her. She is truly grateful for the least attention shown her. Our schools continue to give us pleasure; the adults and youths are making improvement. My dear widowed Sister Möhne continues to labour, with all her heart, for the moral and spiritual good of the lambs under her care. It would afford the friends of Negro education pleasure, to see the performances of these dear children.

"It was thought advisable to hold the conference at Fairfield this time. On the 29th instant, I went to New Carmel, and found Br. Elliott indisposed. Before day-break on the Tuesday, I started from New Fulneck, and, after riding twenty-five miles, reached the place of my destination. Having formerly lived upwards of four years there, I greatly missed our dear Br. Zorn; his chair was empty—his voice was no more to be heard; but when standing at the front-door of the house, something caught my eye in the burial ground—it was a newly-made grave,—and there lay the remains of our dear departed Brother.

"Early on Friday morning, I rejoined my dear family, and found all in good health. A journey of 90 miles on horseback, in a tropical climate, is not to be lightly thought of; it is very fatiguing both for man and beast. There is great want of rain at the present time, and provisions are becoming very scarce and dear.

"While the Christian Missionary has to plant and water, and to look up to the Lord of the vineyard, to cause His blessing to rest upon his feeble labours, the most painful and disagreeable part of his duty is to cut off the dead branches. It is not customary, nor would it be desirable, for the Missionary to give a particular account of all the transgressions that come under his notice; but, as an instance of the depravity of the human heart, I will just mention that two young persons have been excluded from the congregation some time ago, for impropriety of conduct. The young woman knew that she had wilfully sinned against her Redeemer, and against her Brethren and Sisters; but although she wept bitterly, there was no sorrow on account of sin,—the prayer of the publican was not heard. Her tears fell, because her connexion with the church of the Brethren was severed. We pray, that her sin may be brought to her remembrance, and then may she go to the feet of her Saviour, and find pardon and peace.

"On Sunday, the 11th of June, it had been announced that a sermon would be preached in our chapel, and a collection made, in aid of distressed Brethren and Sisters in Antigua and St. Kitts. Br. Blandford preached from Mark ix. 41. The collection was 11*l.* 19*s.* 11*d.*; and a subscription was set on foot, which, we trust, will ere long amount to something considerable.

"The evening-meeting on Tuesday, the 14th, was well attended; and we were pleased with one young female, who came to us afterwards, and stated, that she had not been able to attend the Lord's house on the previous Sabbath; and that she had now brought her mite for the Brethren and Sisters who were in distress in the other islands.

"*July 11th.*—The Lord has again seen fit to remove another member of our Missionary family. Our dear Br. Davies is no longer an inhabitant of this vale of tears: he fell asleep in Jesus, after a few days' illness, and his remains were interred at New-Eden. The ways of the Lord, with regard to the Brethren's Church and Missions, are very mysterious at this time. Three of our dear fellow-labourers called to their eternal rest, in such a short period, is a word spoken to those who remain. The duties devolving upon the Brethren at Fairfield will be very much augmented, as three stations are deprived of their resident ministers. By these sudden visitations, we are called on by our Master to labour while it is day, and to be ready for the approach of our Heavenly Bridegroom.

"As I have mentioned before, the Mission-premises here lie close to the sea, and near the high-road. This morning, I had the pleasure to see two sailors from Liverpool. I inquired whether they had a Bible with them, but found they had not. I presented them with Tracts, Nos. 119 and 806, which they received with thankfulness. They accepted papers on that subject also. May the reading of these messengers of mercy be blessed to both these men. I offered a tract some time ago to an African Negro, when the following conversation took place:—'Good afternoon, old man.' 'How de, Massa?' 'Do you go to God's house on the Sabbath-day?' 'Yes, me Massa.' 'Where do you go?' 'Me go to de cross-church, me Buckra.' 'Well, here is a little book for you.' 'Massa, me no know paper.' 'Show it to your minister, and he will tell you about it.' 'Me no go da on Sunday.' 'Where will you go?' 'Me go to de church on the plains.' 'You can show the book to the minister there, and he will kindly read it to you.' 'No! me no want de book; me top at home Sunday.' And, at last, the poor old man turned his back on me and the book: I could not prevail on him to take it. My boy, who was with me, said, of his own accord, 'Hie! him foolish, for true!' I cannot account for the conduct of this poor old Mocho man. I was never treated so unceremoniously before. My sable friends have generally received the tracts readily, and expressed their thanks for them.

"To the Committee of the Religious Tract Society, please to present our grateful acknowledgments for the parcel of tracts and small publications which they have sent us. They will, we trust, be the means of strengthening the traveller towards Zion, of deciding the wavering, and of arousing the careless and unbelieving sinner.

"We have, from time to time, most pleasing instances of the

willingness of our Brethren and Sisters, to do something to aid the spread of the gospel, and to help their distressed fellow-Christians. As I mentioned above, we made a public collection for our Brethren and Sisters, who had suffered by the earthquake in Antigua and St. Kitts. A Negro Brother came into my room, and stated, that he was not at chapel on that occasion; but he begged I would put down his name for £1 sterling. Such liberality as this, would not have been thought of a few years ago.

"W. S. BLANDFORD."

LETTER FROM BR. H. G. PFEIFFER.

"DEAR BROTHER, "NEW FULNECK, *Feb. 15th*, 1844.

"I was very anxious to communicate to you, by the former packet, the changes which took place at our last Mission-Conference, which no doubt will interest you much, but want of time prevented me. On the 10th of January, we all assembled at Fairfield, and held our first conference in the New-year, and we were favoured with a particular experience of the presence of our gracious Lord on this occasion. We had the pleasure to welcome our Brn. and Srs. Friebele and Lichtenthaler as fellow-servants, and future members of our Mission-Conference, and to recommend them in fervent prayer to the Lord's grace and blessing in their new calling. Br. and Sr. Lichtenthaler are stationed at Fairfield, and Br. and Sr. Friebele, who are now with me, will in future reside at New-Carmel, with Br. and Sr. Robbins, who willingly accepted a call to serve that congregation, Br. and Sr. Elliott being appointed to Irwin-Hill. Br. and Sr. Buchner succeed Br. and Sr. Robbins, and Br. and Sr. Feurig have removed to Nazareth, to take charge of that congregation. We were rejoiced at the willingness shown by our dear Br. Elliott, to accept his new appointment, and wished him and his dear partner the Lord's richest blessings. He is now busy getting ready, but will first pay a visit to our congregations in Manchester, with his son Robert, who is to go to England with Sr. Davies. We have had the permission of our Mission-Board, to commence the Bethabara dwelling-house, with a grant of 250*l.*, or at most 300*l.* This is indeed very well, and we will do our best, not to overshoot the mark which they have fixed. Our congregation here will no doubt do the rest. New-Eden church is also to be commenced, but the cottage is left for the present. Our dear widow Sisters are quite well. Srs. Möhne and Blandford are here for some weeks, and will remain over Sr. Blandford's confinement, which she expects every day. Sr. Oates is very active, and a great help to us, for we have indeed plenty to do."

"*April 4th*, 1844.

"In my last, I think I informed you of the dangerous situation in which our dear Br. Robbins was placed, in consequence of run-

ning a splinter into his hand, while walking through a wood. You can easily imagine our anxiety, and the painful suspense in which we were kept for some days, and even weeks; till it pleased the Lord, who graciously heard our united prayers, to remove the danger from him. As soon as he was able to leave Bethany, where Br. and Sr. Buchner have been for some weeks, he came to us here, on the 4th of March. Our joy was indeed great, to see him and his dear partner once more in the midst of us. We praised the Lord with them, for his tender mercy vouchsafed to this His servant, and to His cause in sparing him to us.

"On the 6th we had our Mission-Conference here, at which Srs. Zorn and Möhne were once more present. On the 9th of February, our dear Sr. Blandford was safely confined with a healthy son. On the 3rd of March, the infant was baptized by me, under a powerful feeling of the presence of the Lord, and received the names of Henry Edward. Both mother and children continue well. Her severe loss she bears with true Christian resignation. Not a murmur, not a complaint, ever escapes her lips; she feels assured 'It is the Lord' who has done it.

"Br. Elliott, who was present on the 6th at our Mission-Conference, has had another attack of fever. Br. and Sr. Robbins proceeded on the 7th of March to New-Carmel, to take charge of that congregation; and on the following day, Br. and Sr. Elliott and children went to Beaufort, and on the 9th arrived at Irwin-Hill. It has long been thought desirable, by the Brethren who have resided from time to time at Irwin-Hill, to erect an open piazza along one side, and at one end of the dwelling-house, by which it would be rendered far cooler; so that when Br. Elliott again laid the plan before our Conference, we felt we could not do other than grant him his request. The expense we trust will not be great, and the piazza being highly necessary for the health and comfort of the Missionaries residing there, we hope that neither yourselves nor our Directing Board in Germany will disapprove of it. On Monday, March 11th, I went to see Br. and Sr. Elliott at their new post, and found them very cheerful. I arranged with Sr. E. about the intended building. Since then I had a letter from him, in which he complained of his usual pain, or rather, I should term it, nervous sensation on the crown of his head. Br. and Sr. Kieldson, who are expected by the packet, will, according to a resolution of our last Conference, be stationed at New-Hope. Br. and Sr. Prince, whose children have the hooping-cough, are this week at New-Eden, to try the effect of change of air for them. Br. Prince is quite fond of that place. Br. and Sr. Buchner are again quite well; their eldest son has been at the point of death, but is better.

"The returns of schools and congregations I hope to send you by the next packet. Br. Holland's visit to America next May, will break up our training school at Fairfield for the time. Three of the boys are to go to Br. Buchner, one to Br. Spence, perhaps one or two will come here, and two remain at Fairfield. Here in our congregation we have had many painful circumstances; one or

two I cannot help mentioning to you. A communicant has been found guilty at the last assizes of stealing two 50*l.* checks, which were found upon him, and he is sentenced to two years' hard labour at the Kingston Penitentiary. I obtained admission after sentence was passed, and admonished him to seek mercy of the Lord, and set before him the disgrace he had brought upon the Church, himself, and his family. Another, an old cripple, has also been guilty of a very heinous offence. The day on which I excluded these persons, I could not forbear to deliver an earnest but affectionate address, when few eyes remained dry, and I trust the Lord caused His word to be felt, as the power of God to many. We have to grieve much over the lukewarm spirit that prevails in too many members of our congregation, as well as over the disobedience of the young. Our schools in many places have fallen off. By great exertion we keep up a goodly number in attendance here. By the Caroline, we received a parcel of little reward books, knives, &c.; but not a word to say whence they came, or to whom they belong. Can you inform us?"

LETTER FROM BR. H. I. KIERGAARD.

"Dear Brother, "Beaufort, *March* 11*th*, 1844.

"The last year and a half of my life have been marked with blessings, which have filled my heart with thankfulness to the Giver of every good and perfect gift, the Lord having again reinstated me in health, and enabled me to resume my work in His vineyard. My horizon was indeed long and dismally clouded, so that I can almost say, that faith failed, and hope began to flag; but in the midst of judgment, the Lord remembered mercy, and dispelled fears and doubts from my mind. How pleasant it is, after a long and tedious night, when the morning-star appears with the message of approaching day, I can testify from personal experience. With the increased labour, the Lord has also given us strength according to our day for our carrying on the work entrusted to us. My additional duty is to visit Irwin-Hill, as being the nearest to Beaufort. Though twenty-six miles off, yet the Lord has sustained me in the arduous task, so that my health has not suffered, and I hope He will continue to hold His protecting hand over me."

LETTER FROM BR. W. A. PRINCE.

"Dear Brother, Fairfield, *Jan.* 23*rd*, 1844.

"Inclosed you will find some pleasing intelligence. I assure you it is so to us, who have undertaken, at our own risk, to erect a building for our training-school. Our Brethren here assented, pro-

vided it was no expense to the Mission-Fund, and I pledged what little I had. There will be no occasion for it at present; when there is, I shall still say, 'All I have is the Lord's.'

"Br. Miller has lately held an examination of Br. Holland's pupils, which afforded a pleasing proof of the faithfulness of our dear Brother, in this department of labour. He proposes to take three of the boys into the normal institution at Kingston."

March 19*th*, 1844.

"I regret to say that Sr. Prince is not in good health, and two of our children have the hooping-cough.

"Last week, I spoke to some of our people on the subject of education, telling them, that it was difficult to procure money for the support of our numerous schools, and inquiring, if the people in England, or the parents, or every one, ought to pay for the education of the rising generation? In the State of Massachusetts, I continued, that all males, from eighteen years and upwards, pay 4*s*. annually to support schools; and if parents send a dozen or more children to school, they paid only the 4*s*., and that it was an uncommon thing, to see an adult who had not had a good common education. I inquired what was their opinion concerning the support of the schools? They replied, 'Every one ought to pay.' 'And who do you call every one?' 'I am one of that number, and will subscribe 2*s*.' I am happy to add, that all who were present, except three, have done so."

"*March* 20*th*, 1844.

"On the 7th instant I left New Fulneck, and went to New-Eden, and enjoyed the unspeakable pleasure of seeing personally all the communicant Brethren and Sisters of that interesting congregation. The first Sister that came was old, and her head, like my own, whitened with the frost of time. I asked her if she thought of dying. 'That is constantly in my thoughts,' said she: 'and I long to see my blessed Saviour.' 'Do you think you would know the Saviour, whom you say you love?' 'Oh yes; I would know Him by the wound in His side, and by His hands and feet which the nails went into, and fastened Him to the cross.' The declarations of others pleased me much; and although they have been without a regular and constant supply of under-shepherds, it is evident that they have enjoyed the watchful care of that dear Saviour who calls himself the Good Shepherd.

"I found fewer disputes to settle, and greater readiness to assist in carrying on the work of our Divine Master than I have generally witnessed elsewhere.

"On the Sabbath of the 10th instant, as soon as it was day, I mounted my horse, and soon arrived at Elim, where a house is set apart for the use of those aged disciples who are not able to attend the church. After being seated a few minutes, in came a Sister with an aged blind woman upon her back, followed by another and

another, and so on, until five aged blind persons were brought and seated upon a bench: afterwards a mat was spread upon the floor, and a Sister brought in and laid upon it, for she could not sit up at all. At the same time a blind Brother was led in, and the service commenced. Though deprived of the gift of sight, they were in full possession of all their other senses; and it was evident that the instructions they had received, as they said, from Brethren Lang and Becker, were still remembered, for they sang most delightfully; and as I gave out, line by line, they articulated the words, and it was truly touching to observe the tears rolling down from their sightless eyes. Many of them spoke most feelingly of the time when the Brethren Lang and Becker came there, and drew them out of the mire of sin, in which they were deeply sunk, and told them about that blessed Saviour, whom they ardently desire to serve, and to be with Him for ever. What but the love of Jesus can afford such hope and comfort, or induce negro Brethren and Sisters to take so much care of those, who, in the world's opinion, are but a burthen? It was pleasing to see the whole congregation dressed in white, no doubt, in the very clothes they used to wear, when they attended the ministry of those faithful servants of God, who are now in glory. Of *them* it may be truly said, 'They laboured, and others have entered into their labours.' From Elim we went to Two-Mile Wood, to celebrate the Holy Communion with several sick persons at different houses; and one must be present, really to know the enjoyment that is experienced by individuals who receive it under such circumstances, longing and waiting for their blessed Master to call them home to Himself."

ST. KITTS.

EXTRACT OF A LETTER FROM BR. P. RICKSECKER.

"Dear Brother, "Basseterre, *January 27th*, 1844.

"The portions of Scripture (Neh. vi. 9. and Matt. xxviii. 20) appointed for the first day of this new year, were very striking. May they be our direction and comfort during the course of it!—When we are afraid (and many things may frighten us)—when we feel our hands weakened in building the Lord's spiritual Jerusalem, may we be encouraged by Nehemiah's pious example, to cry unto God to strengthen them! May we feel that the ever-blessed Saviour has already answered such prayers, by His own gracious promise—'Lo! *I* am with you alway, even unto the end of the world.' In His strength we desire to proceed on the untried paths of this new stage of our pilgrimage; and while we pray, 'Thy work, oh prosper and defend! we are feeble, but confide in Thee:' we are cheered by the thought of those joys unceasing which are promised to all the faithful followers of our Divine Master, when this short life is over.

"On the 18th inst. we were agreeably surprised by the arrival of three Missionary couples from Antigua, Br. and Sr. Nedwill, whom we received as our future fellow-servants, with the Brethren and Sisters Voss and Westerby. The former were on their way to the Danish Islands, and the latter, who have undertaken the trip for their health, proposed to remain here till the return of the vessel from St. John's, and then to go back to Antigua in her. They left us on the 18th.

"Christmas was a happy and blessed season here, and, notwithstanding the showers of rain on the 25th, the healthy and young came to adore, with us, our incarnate God, and many glad hosannas were sung to His praise. Public service began at 11, then followed the children's meeting, and, lastly, the congregation meeting. In the evening, a number of strangers were present at a liturgical service. On the 26th, the children had a love-feast, and we closed the festival with a solemn meeting. The two following days, we were occupied with our Friendly Society and school-children; all were much pleased, and, we trust, had their share of the blessing vouchsafed. In taking a retrospective view of the past year, we find it signalized by a succession of trying and comforting experiences. It has also been one of remarkable activity in various departments of our service; the so-often-lamented lukewarmness of many has, in some instances, been changed into anxiety to leave their sinful course of life, and to be united with a Christian Church, for the sake of saving their souls. The enemy, perceiving the loss of some, fell with greater fury upon others who were unwary, leading them into temptation, till they were overcome; they fell into the love of sin and the world, and had to be excluded from our Church-fellowship. But we rejoice, that, during the past year, a greater number of inquirers came to us than those who left us for the world's sake."

ANTIGUA.

LETTER FROM BR. C. H. BAUM.

"DEAR BROTHER, "GRACEFIELD, *Jan. 30th*, 1844.

"You are aware, that my long-cherished wish, to have a dwelling of my own here in Popeshead division, was fulfilled in the beginning of last year; and, further, that this dwelling remained nearly uninjured by the earthquakes, which ruined or greatly damaged so many other buildings throughout the island. Our late dear Br. Reichel shared our joy and our gratitude to the Lord for the mercy shown us; and he had the more abundant reason to do so, inasmuch as the Mission-house at this place had only just been completed, under his able and unwearied superintendence, to which it does as much credit, as to the plan originally laid down by Br. Hartvig. The Lord grant, in mercy, that this station may indeed be what the

name given to it implies,—a field of grace, rendered fruitful to his praise, through the influences and operations of His Holy Spirit. May it be a light in the midst of much surrounding spiritual darkness,—a watch-tower, on whose walls watchmen may stand, who do their duty faithfully, and to whom the words of Isaiah (xxi. 8) are fully applicable. You would not have failed yourself to acknowledge the importance, and even necessity, of the establishment of such a station, could you have seen with your own eyes, the neglected state of some hundreds of sheep belonging to our congregation at St. John's, scattered through the northern district of the island, and deprived, through our absolute inability to furnish them, of the secure fold, the convenient pasture, the commodious place of meeting, and the needful opportunities for the training both of old and young, which the present settlement is intended to supply. During our previous residence of a year and a half at the Great House of Hodge's Plantation, we had the pleasure to perceive a gradual improvement of our people in propriety and orderliness of demeanour, in attendance at church and school, and in interest for the prosperity of the Mission. Among the means which the Lord was pleased to bless, for the promotion of these important objects among the people committed to our charge, were the instructions given in the day and Sunday-schools, the careful and occasionally strict enforcement of our church-discipline, the public and private exhortation, to keep themselves unspotted from the world, and to avoid conformity to its evil practices, and especially the wild and hurtful amusements of the dance; the discourses and expositions of Scripture, held almost daily on the plantations, as long as there was no proper place of worship; and the evening schools, held twice a week, for the benefit of the young men, in the large hall of the Great House, which was also used every Sunday evening for a devotional service, held for the special benefit of the negroes of the plantation. Often and severely as our patience was sometimes tried, by the lamentable ignorance and stupidity of some of our people, the fire of the first love and zeal for this blessed work enabled us, through the grace and strength of the Lord, to break through all opposing difficulties. Oh! that it had never cooled or been impaired by the counteracting influence of zeal not thoroughly sanctified, listlessness, or impatience. The longer we labour here, the more deeply and painfully are we convinced of our insufficiency for the work to which we are called. Nor can it be denied, that there is much frequently occurring to damp our spirits, as well as to impede the progress of our labours. Much that looked like the promise of fruit, has proved to be nothing better than abortive blossom; and even of the fruit that has appeared from time to time, too much has been spoiled by the worm or the weather. The evening school for young men and boys we had to give up, owing to the negligent attendance of the pupils, when the charm of novelty had ceased to attract. The Sunday-school for girls continues well frequented, but that for boys is sadly neglected. The fault is to be sought for principally in the absence of all do-

mestic discipline, the children being accustomed to the exercise of no parental authority or control. Nor can we deny that the necks of too many spurn the yoke of the Gospel, and that the commands of Jesus, and the precepts of His Apostles, are considered practically as a burden too heavy to be borne. Hence deviations from the path of Christian morality, and open transgressions against the law of God, are but too common, even among such as make a profession of faith in Christ. Yet, though we must mournfully admit these defects, and grievous ones they are, it must not be inferred that we have no encouragements. In many of our people it is evident that the Spirit of God carries on His work; and of our Mission tree generally, we may venture to say, that, though some of the branches and small sprays seem dead or dying, others have begun to put forth fresh leaves and blossoms, and to produce pleasant fruit. The establishment of our Missionary Society, with its various Associations, and the visit of our dear Brethren of the Basel Missionary Society, have been followed by very pleasing results. The interest of our people in the spread of the Gospel has been not a little excited, and their zeal in contributing to the support of the work committed to our own church, called forth in a very pleasing manner. And here I cannot help noticing, the readiness of mind and activity manifested by our native assistants, in raising, by private collection, the needful funds, for the fitting up and adorning the interior of our humble church. While we accept these evidences of love for the work of the Lord, and the house in which His name is recorded, as a token for good, we cannot help entreating our dear Brethren and friends, to join us in fervent prayer, that the Lord would send us, and that right early, a time of spiritual refreshment from His presence.

"I have spoken of the negligent attendance on the boys' Sunday-school, as a circumstance which gives me deep concern. It has lately occurred to me, that, could I obtain from the Religious Tract Society the grant of a school and lending-library, like *that* received not long ago by Br. Westerby, it might be made the means, through our Saviour's blessing, of stirring up our young people to a little more diligence in learning. Will you bear this request in mind, and endeavour to procure us a library of the kind alluded to from the Committee of that excellent Institution?

"Of our day-schools I am thankful to be able to make a good report. Our principal teacher, Br. A. Duncan, who lately married our servant-maid Benigna, is both active and faithful. Our little choir of male and female singers also gives me much pleasure. They have made very tolerable proficiency in the musical art, and perform easy anthems, in a style, that would not discredit a company of Europeans."

TOBAGO.

LETTER FROM BR. T. L. BADHAM.

"DEAR BROTHER, "MONTGOMERY, *Jan. 27th*, 1844.

"The day-school at this place, now numbering nearly 200 boys and girls, is conducted on the Infant-school system, with some modifications. It is a great disadvantage, at present, that we have no higher school for the older scholars, so that we have boys and girls of 14 or 15, who are really well informed, as well as numbers of bonâ fide infants, who have every thing to learn. They are not, by nature, fond of work, and require rather to be driven. A smile or kind word will call forth great satisfaction; but it is well, if the further result be not some undue encroachment or liberty taken. It is difficult to make them at once obey any command. From early infancy, they are too much accustomed to be beaten, and to this means of enforcing obedience we have no mind to have recourse.

"There are about 20 monitors, boys and girls; an indispensable body of auxiliaries. Upon the whole, their conduct is creditable, and they labour hard in teaching and keeping order. Could we once succeed in introducing a good spirit and gentle disposition among them, it would be a great deal gained; for their influence is considerable. I have said the monitors are indispensable, and so they are; for with so many children, and so many facilities of escaping from the room, it would be impossible for one pair of eyes to watch them. As soon as they are turned out at 12 o'clock, with their kettles and calabashes, they at once repair under the school, to eat their lunch or play at marbles. The boys have decent tops, which they make themselves of some hard wood, and fit with pegs. They are far from stupid at learning.

"There is a class of writers, some pretty good; another of very fair and improving arithmeticians; many good and distinct readers and spellers, and a considerable number learning the A B C. On the whole, they are well versed in Scriptural subjects, and often return very correct answers to questions of a doctrinal nature, referring to the plan of salvation, &c. They are also well informed on general subjects, natural history, geography, &c.; yet it is often distressing to witness, how, immediately after answering questions of a religious tendency, they will often be guilty of very serious offences, and all our watchfulness is insufficient to prevent them. I fear the late schoolmaster laid too much stress on head-learning; and, in all cases of sin, appealed too little to the moral feeling. When, however, I observe the children's knowledge of Scriptural subjects, hear them singing their Saviour's praises, and notice instances of faithfulness, diligence, or gratitude, and when I remember the disadvantages with which they have to struggle; and that, but for our labours, useless as they often appear, these children would be growing up wild, ignorant, debased, and with every kind of savage habit gaining daily strength,—then I perceive the ad-

vantage of such institutions, take courage for the future, and say, with regard to the past, 'What hath God wrought!'

"We have also flourishing juvenile and adult Sunday-schools. The latter school is well attended, and it is pleasing to notice the diligence and earnestness of the scholars. There are several grey-headed men in it. Then there are several, who learn private lessons in writing, for whom we set copies; and the monitors of the adult school meet once a-week for instruction. All show much eagerness to learn. So much for the educational department of our duties. I omitted to mention, that the girls receive instruction in sewing from Sr. Badham every afternoon.

"Of the congregation here, I can, of course, say but little. The Negroes in this island are in a more barbarous state than I had anticipated. They are too often vicious, extravagant, and thoughtless to an extreme degree, governed only by impulses. The result of long continued slavery has been, to induce a feeling of distrust, as well as habits of deceit. They are emphatically without God in the world, caring nothing for an hereafter.

"But how is it, when they come under the influence of the Gospel? The grace of God shows itself as sovereign and powerful in these, as in others. As in our congregations at home, deadness, worldliness, and indifference, are too often perceived, so here even those who are renewed in the spirit show traces of the old man, in the revival or re-appearance of sinful habits. Many who can afford, will not contribute willingly to their children's school expenses; but constantly look for something to be given them. This selfishness is the cause of much embarrassment to us.

"On the other hand, they show a very great value for the means of grace. Even on a dark night, a considerable number will attend the evening service. The church here holds about 800; and on Sunday forenoon, it is crowded, many being seated outside on the steps, or under the trees. They listen with fixed attention, and though at this season (crop-time) they work hard, and are often up for part or the whole of the night, yet very few sleep. In the Litany, they respond in a very fervent and becoming manner, also whenever *Amen* occurs. They always repeat the Lord's prayer and the blessing after the minister. It is a usual thing with those who can read, to read the chapter from which the text is taken, in the evening with their families. There are a number of Brethren, who are monitors in the adult school, appointed to read and expound some passage of Scripture, on several of the neighbouring estates. This has long been the practice in some other Missions; but it has only recently been introduced here. Every Monday they meet, to have a passage appointed and explained by us; and on Thursday, they each give an account of what they have done, who were present, &c. This plan is calculated to do much good, and it was especially useful during the long period previous to our arrival, when nearly all our preaching stations had to be given up. Indeed, I can scarcely understand how Br. Renkewitz got on at all, with the pressure of severe sick-

ness, all congregational duties, and no help; and with the schools of late, in addition to his other burdens. There is much to be done here. Although the people do not live scattered at such great distances as in some other places, still the visiting them requires time.

"I may here mention, that the singing in the church is much better than at either of the places in Barbadoes; and tunes are often sung, which are supposed to be impracticable in some of our congregations at home. The Seraphine is said to have improved the singing much.

"We have been hitherto preserved in health, for which we feel very thankful to the Lord. So far, the climate seems to suit us both very well, though we feel its usual effects in occasional languor and slight weakness. The heat, though, of course, very great, is not so oppressive as we expected.

"This is a beautiful place. There is plenty of fresh air, and a fine cheerful prospect from all our windows. The house is very comfortable, that is, according to West Indian ideas. To an English eye, bare floors, unceiled roofs, and frame-work walls, would convey an impression of discomfort; but this is really not the case. We have experienced great kindness from our dear fellow-servants; and feel it to be a privilege to be with those, from whom we may learn, being ourselves inexperienced.

"I may mention that the insect plagues here have spared us hitherto. Mosquitoes have troubled us a little; but I have seen only one scorpion, and not one snake. We are disappointed at finding so little fruit here, more especially as much use must be made of salt provisions.

"In the name of us all, I must express our thankfulness for the presents of different kinds so often and so kindly sent. Some blankets, presented by Miss I., have been a source of comfort to several old persons, some of whom are already gone home. The presents and rewards of several kinds for the schools were also very acceptable. For these, we thank our various Brethren and Sisters, and friends in London, Bristol, Ockbrook, &c. The rewards are really of importance, more so than I thought before I came out.

"Many differences seem to exist between Montgomery and Moriah. I have not yet been at the latter place; but from Br. Titterington and others, I learn, that the people are more willing to contribute than they are here. They seem to be still in their first love; and long may they retain it.

"We are sorry, that, at Moriah, they are still in great want of a school-house. All is now at a stand-still. The amount gathered here, (a very respectable one,) was laid out in timber at an advantageous price; but with this preparatory measure, we must be contented for the present."

DANISH ISLANDS.

LETTER FROM BR. W. HAUSER.

"FRIEDENSTHAL, ST. CROIX, *March 8th*, 1844.

"DEAR BROTHER,

"My mournful letter of the 8th of January you have doubtless received ere this time. Alas! my heart continues to be as deeply wounded as it was, when, with a faltering hand, I gave you information of the heavy loss I had sustained. Indeed I may say, with truth, that, in many respects, I feel yet more keenly than I did then, the extent and the irreparable nature of my bereavement. The way by which the Lord sees fit to lead His servants, is often a dark and stormy one; but it is no doubt necessary for them, and is appointed by infinite wisdom and unspeakable grace. After my last to you was despatched, I prepared to return home from Friedensfeld, but was suddenly attacked by fever, by which my already enfeebled constitution was brought to the lowest state of exhaustion. I was compelled to remain at Friedensfeld till the end of January; and since my return to this place, there has been scarcely a day on which I have felt thoroughly well. A troublesome nervous headach makes all labour difficult to me; and the excited state of my feelings will not allow me to take my accustomed share in the services at church.

"I had hoped, that my next letter to you would be penned in a more cheerful spirit; and so perhaps it would have been, had not my mind and heart been again severely exercised by the departure of two of my dear esteemed fellow-servants. On the 21st of February, it pleased the Lord to call home to Himself our dear Br. Gust. Krämer, of Bethany, in Jan, after a long-continued fever, attended with inflammation of the liver. But a few months before he had been joined in marriage to Sr. Maria Schäfer, and we indulged the confident hope, that in this dear couple we had obtained two active and useful fellow-labourers. Br. Krämer, besides his other duties, had just undertaken to act as superintendent of the schools in St. Jan; but he has been early called to his rest, and his dear surviving widow has had little else to do, since their marriage, than to nurse him in sickness. Again we must utter the cry for help, for the work which we are required to perform is increasing, while our strength for its performance is diminished by one stroke after the other falling upon us. Scarcely had the afflictive tidings of Br. Krämer's departure reached us, when we learnt that our esteemed mulatto Br. Alex. Parker, of King's-hill, the teacher of the school at Peter's Rest, who had come to us from Antigua but four months previously, had likewise been called home. He was a hopeful young man of twenty years of age, who had already made himself very useful by his gifts and faithful assiduity. As far as we could judge, he had a sound constitution, enjoyed remarkably good health, and was happy and useful at his post, when he was suddenly attacked by fever, which in ten days brought him to the

grave. By his unexpected departure, we are brought into the greater perplexity, in regard to the conduct of our schools, as Br. Warner is absent at the present time in America, partly to recruit his health, which has been so much weakened of late, that he was obliged to relinquish for a season his employment as teacher. The departure of my dear wife took place at Friedensthal, when Br. and Sr. Geissler, who had arrived from Europe only four weeks before, were staying with us, and were of course quite unacquainted with all the concerns of the Mission. Owing to this circumstance, Br. and Sr. Mentzel, from Friedensberg, had to be called hither, though the state of Sr. Mentzel's health is such, that the doctor has enjoined her to abstain from everything like active duty. Meanwhile Br. and Sr. Voss, from Antigua, have been heartily welcomed, and have taken up their abode at Friedensberg.

"Excuse the brevity with which I address you this time, and continue to remember us in your intercessions at the Throne of Grace."

III. SURINAM.

EXTRACT OF LETTERS FROM BR. W. TREU TO THE MISSION-BOARD.

"PARAMARIBO, *July 25th*, 1843.

"The inclosed letter from Br. Jacobs reached my hands a few weeks ago; according to advices of a yet later date, both himself and his family were enjoying a good state of health.

"The free negro, Job of Bambey, has been twice on a visit to us; the first time, in May, in order to procure some needful articles for Br. and Sr. Schmidt; the second time, last week, for the sale of wood. Br. and Sr. Schmidt were well, when he came away. Since the late troubles, the congregation at Bambey had received no accession of members from the heathen around; nevertheless, the open hostility to their baptized countrymen manifested by the latter, had ceased, and Br. and Sr. Schmidt could cherish the lively hope, that the time was not far distant, when the Good Shepherd would seek the wandering sheep, and bring them back again into His fold. However they may resist for the time, whenever the moment shall arrive for the breath of the Lord to go forth and shake these mighty forests, the dead bones must rise to newness of life. Till that time, He has pleased to render the opposition of the enemy of the truth, who has so many devoted servants in these parts, a means of bringing the few baptized of this benighted race to a more thorough knowledge of their own weakness and need, and a more abundant experience of His grace. Thankful shall we be to find, that he has convinced them of the sinfulness of certain heathenish practices, of which they were lately accused. I have myself, a week ago, conversed seriously and fully with Nathaniel, Job, and Thomas on all these subjects of complaint, and have rea-

son to believe that they have concealed nothing from me. Their chief fault appears to have been, their having continued to have recourse to certain usages, which they profess to have considered allowable, without having first inquired of Br. Schmidt whether they belonged or not to idol-worship. This fault they now admit, and promise, in future, to ask advice and instruction from the Missionary before they venture to act. They are indeed very much like children, whose understanding requires to be opened for the reception of the simplest truths. Thus, for example, Job, in order to protect his rice-field from crows, set up, in the midst of it, a kind of wooden spade, at the extremity of which hung a white rag, as a streamer. As the heathen dig the graves of their departed friends with a spade of this kind, which they call *kandoe*, and it is customary to dress their remains in a white sheet, they are wont to show great respect for a sign of this description, and seldom will any one venture to steal out of a field, which is under the supposed guardianship of this watchman. Job and his friends assured us positively, that they had no longer any faith in this expedient, but, because they had learnt that depredations had been committed on property which was not thus defended, they fancied there could be no great harm in taking advantage of the superstition of the natives. They now, however, saw clearly, that herein they had acted improperly, as it bore the appearance, as if they were really believers in these superstitions."

"*Aug. 29th.*

"Most thankful am I to be able to inform you, that all our invalids are by this time convalescent. Br. Wünshe is indeed still very weak, but the danger appears to be now past.

"From Br. Rasmus Schmidt we have again had tidings. He reports that the well-known convert Henrietta had departed in the faith of Christ, and that her funeral was attended by many of her heathen countrymen, as was also the public service on the 13th August, when the church proved far too small for the auditory."

"*Oct. 2d.*

"Oh that the Lord would vouchsafe to us at length the outpouring of His grace and Holy Spirit, for which we have so long been waiting with desire. I hope firmly, yet humbly, that He will grant it in His own time. Our congregation in Paramaribo continues to increase. Since Easter of the present year, we have had an accession of 167 new people. Many of these new comers, and not a few of our church members now gladly and diligently attend the Sunday-schools, which they had in former years neglected, in order that they may have an opportunity of learning to read the word of God. What a token for good should we esteem this, and how heartily should we rejoice at it, were it not for the scarcely conceivable frivolity of the majority of these poor people! A remarkably cheering contrast to this feature in their character was presented last Sunday, on occasion of the solemn admission of 9

persons (5 negro Brethren, and 4 Sisters) into the company of chapel-servants. One of the number, a young and industrious man, at the close of the transaction, broke out into loud sobbing, and, on being questioned as to the cause, frankly expressed his fears, lest the office conferred upon him should prove too much for his proud heart, and his communion with our Saviour might be thereby disturbed. He was hereupon encouraged to seek, by earnest prayer, to be preserved in this salutary fear, that thus the grace of Christ might be made perfect in his weakness. The five Brethren above mentioned are all able to read, an attainment which will be of great service to them, if they are disposed to show due faithfulness in the discharge of their office, especially when visiting the sick.

"Sr. Voigt was quite willing to return to *Berg-en-dal;* but, as the negroes on the Copename, and their children, had been so long without instruction and the means of grace, we begged her to proceed thither in preference, which she consented to do. Br. Döhrman will also visit that station, as there is a negro to be baptized; he will return with the Government schooner, which conveys them thither."

"*November* 13*th.*

"On this solemn festival of our church, I take up my pen with a sorrowful heart, to inform you that it has pleased our all-wise and gracious Lord, again to make a painful breach in our Mission-family, by the removal of our dear widowed brother John Gottfr. Gerschwitz. He departed the day before yesterday at one o'clock, after suffering for thirteen days from a severe attack of nervous fever and inflammation of the bowels, at the age of 38 years. About the middle of last month, he paid, in company of the Brn. Tank and Bleichen, the long-proposed visit to the Auka Bush-negroes on the Sara creek, and the higher district of the river, from which visit he returned on the 27th October, in pretty good health. On Sunday, the 29th, he experienced the first attack of fever, but was able the following morning, to rise and attend to his ordinary business, visiting the same evening one of his scholars who was sick. Soon after, the fever returned with increased violence, accompanied by great internal heats, tightness of the chest, and pain in the side and back. These symptoms continued to increase, with little interruption, till the 3rd of this month, when his state began to appear hopeless. At intervals he lost his recollection, and the last few days he past in a deep stupor, though able at times to speak intelligibly. His expressions on these occasions were marked by deep humiliation before his Lord, whose pardon he asked with many tears for all his sins. In the evening of the 3rd inst., the Lord revealed Himself to his soul in a remarkably gracious manner, so that he appeared to lose all consciousness of pain and suffering. During the last night, he was unable to speak connectedly, but the name of Jesus continued to hang upon his dying lips. Yesterday,

his remains were attended to their resting-place by a numerous company of persons of all classes. Deeply and painfully do we feel this early loss of a most beloved and active fellow-labourer; nevertheless, we desire to lay our hand upon our mouth, and be silent before our adorable Lord and Head.

"The post of Worsteling Jacobs is now abandoned, and Br. and Sr. Bleichen have returned to Paramaribo. Sr. Voigt is again labouring on the Copename; and, according to the latest accounts, the negro children are learning diligently. From Bambey we have intelligence up to the 4th October. Sr. Schmidt has been seriously ill of fever and other complaints, so as to be apparently near her end; but the Lord had mercifully raised her again. On the 13th of August and the 24th of September, they had celebrated blessed festival and Communion seasons with their little flocks."

IV. BRIEF REVIEW

OF THE STATE OF THE CHURCH OF THE UNITED BRETHREN, AND OF LATE OCCURRENCES IN THE SAME.

More than twenty years have now elapsed, since the Church of the Brethren was permitted to solemnize the first of a series of centenaries, which have imparted a peculiarly festive character to the period of their occurrence. On the 17th of June, 1822, she celebrated the *hundredth* anniversary of her renewal, and called to mind with thanksgiving and praise, the wonders which the Lord had wrought within her borders, and through her instrumentality, since the day when Christian David felled the first tree, for the building of the settlement of Herrnhut. After an interval of five years, followed, on the 13th of August, 1827, the centenary celebration of the festival of *Unity;* and, after a similar interval, a succession of centenaries, from 1832 to 1836 inclusive, recorded the commencement of the five earliest Missions of the Brethren's Church, in St. Thomas, in Greenland, among the North American Indians, in Surinam, and at the Cape of Good Hope. Again five years elapsed, and the faithful members and servants of the Brethren's Unity were once more invited, to hold a solemn convocation, and to repeat the vows of allegiance, which, on the 13th of November, 1741, their forefathers had tendered to the Lord Jesus Christ, as the only Head of the Church, the only Master of His spiritual household.

The year 1842, the first of the ecclesiastical century, which this festival ushered in, was marked by no fewer than three anniversaries, commemorative of the establishment, one hundred years before, of settlements of the Brethren, at Niesky in Lusatia and

at Bethlehem in Pennsylvania, and of a congregation in union with the same church, in the city of London,—anniversaries, in which the whole Unity could not fail to be interested, as having direct reference to the three principal spheres of usefulness, assigned to the Brethren's Church in Christendom. Nor will the allusion to these festivals be deemed irrelevant, when it is borne in mind, that the congregations referred to were not only the fruit, in a greater or less degree, of the Missionary spirit, with which the Church had been recently baptized, but were rendered instrumental for the wider diffusion of that spirit, and the gradual extension of a work, whose progress and success forms the brightest page in the history of the Church, during the 120 years of her renewed existence.

The settlement of Niesky*, which owes its origin to the zeal of a company of Bohemian and Moravian exiles, became, in due season, the centre of an important sphere of evangelical usefulness, the seat of institutions, in which many a youth has been trained for the service of the Lord both among Christians and heathen, and the place of retirement and repose of many a worn-out pilgrim, whose health and strength had been exhausted, by exposure to the rigours of an arctic, or the heats of a tropical climate. Long may it continue to answer these blessed and important purposes; and may the dew of its early youth, which has been made of late to descend upon it so graciously and so gently,† be followed by a plenteous shower, whose refreshing influences may be felt in every part of the Brethren's Unity.

Of Bethlehem, and its neighbouring and nearly co-eval settlement Nazareth, it is scarcely possible to speak, without being reminded of David Nitschman the elder, of Aug. G. Spangenberg, of Geo. Whitefield, and of others, who laboured with them, more than a century ago, for the propagation of the Gospel among the scattered population of Pennsylvania. Nor will there be omitted, among the recollections of that early period, the frequent and persevering attempts made by the Brethren, for the conversion to the faith of Christ of the negroes in Georgia and Carolina, and the numerous Indian tribes, still inhabiting the vast American wilderness, and retiring slowly and reluctantly from the more cultivated districts, of which the white man had succeeded in obtaining possession. The names of Chr. H. Rauch, of John Heckenwälder, and above all, of Dav. Zeisberger, will readily occur, in the course of this retrospect, to every reader acquainted with the history of the Indian Mission—a mission, exceeded in modern times by none, in the triumphs which it has achieved, the vicissitudes to which it has been subjected, and the number of martyrs which it has produced. By the establishment in the year 1787, of the Brethren's Society at Bethlehem, for the propagation of the Gospel, provision was

* A Bohemian word signifying "lowly."

† A remarkable visitation of grace, of which the academic youth were the first participants, attended the celebration of the festival of the 13th Nov. 1841.

made, not only for the more immediate oversight of the Mission among the Indians, but also for the supply of regular contributions to the general Mission-fund of the Brethren's Church.

The establishment of a congregation of the Brethren in London on the 10th of November, 1742, is especially deserving of notice, as having given our Church the first secure footing in the British realms. In the remarkable tranactions which preceded or attended that occurrence, Böhler and Gambold, Zinzendorf and Spangenberg, Cennick and the Wesleys, had no mean share, and any record of the events of those times, which should pass over slightly the views and proceedings of those eminent servants of God, would be at once imperfect and unfaithful. It is not our design to attempt a record of them in this place, but merely to advert to a few leading features of the subject, thus providentially brought under our consideration, and, in so doing, to direct attention to certain facts and principles, which cannot be lost sight of, without injury to the distinctive character and peculiar institutions of the Brethren's Church, and a consequent diminution of her usefulness both in Christian and heathen lands.

In these days of sore ecclesiastical strife, and of rigid adherence to what are called Church-principles, the question is often asked, and not always in an unfriendly spirit, what led our Moravian and German ancestors to establish themselves in England, and to form congregations, however few in number, throughout the length and breadth of the land. Admitting, as many of the inquirers are kindly disposed to do, the orthodoxy of the doctrines, the validity of the orders, and the regularity of the constitution of the Brethren's Church, they are still somewhat at a loss to understand, why that Church, foreign alike in her descent and in many of her usages, should have seemed to intrude into ground, pre-occupied by the Churches of England and Scotland, and by other Christian communities, and have increased by her presence and ministrations, the diversities of religious profession and practice already subsisting. To this inquiry it may be respectfully answered,—that the Church of the Brethren came first to England, in obedience to what appeared to be a providential call,—that she remained, because the Lord made it clear to her, that He had a special work for her to perform, both in Britain and in her colonies,—and that she established regular congregations, because they were found to be essential to the right performance of that work, and because she believed and hoped, that their existence and prosperity might prove to be compatible, with the indulgence of the most thoroughly Catholic spirit, and the maintenance of the most unsectarian principles and practice.

That such were the views and convictions of the individuals, who, in the year 1742, were formed into a congregation of the Brethren in London, is sufficiently manifest from their own simple but emphatic statement, contained in the introduction to and the opening chapter of a small pamphlet, printed in the year 1776, under the title of "The Brotherly agreement and declaration,

touching the Rules and Orders of the Brethren's Congregation in London." As this document has been long out of print, and its contents are, probably, but little known even to the members of the Brethren's Church, the insertion, in this place, of a few extracts from its contents, will, probably, be accounted neither uninteresting nor altogether irrelevant.

The introduction commences as follows:—

"Whereas it hath pleased God to bring us together, by the ministry of the Unitas Fratrum, we look upon it as necessary to our [spiritual] well-being, and useful to our successors, to agree upon, and commit to writing, certain principles and regulations, which we believe should be constantly attended to, if the aim of our living together shall be obtained.

"The aim of our uniting together is, that we might enjoy true fellowship of the faith, in brotherly love and simplicity of heart, under the direction of the only Head of our Church, Christ Jesus, and the gracious leading of the Holy Spirit; and that we might thus lead a quiet and peaceable life, in all godliness and honesty, under the protection of our most gracious Sovereign.

"In the year 1737, and in the following years, many souls were awakened to a sense of their lost and undone condition by nature, and to a deep concern about their salvation; then they gladly received the blessed word of reconciliation by the blood of Christ, which was brought them by the Brethren. As a natural consequence of the work of the Holy Spirit upon their hearts, they soon wished to be formed into Societies: in this the Brethren assisted them. The grace of our Lord Jesus Christ, which has been bestowed upon us by this means, has not been in vain; though we blush at the remembrance of our great backwardness and unworthiness.

"These Societies were not originally intended to separate any from the Church of England, or any other Christian denomination; but to be aiding in the edification of each other, and to render the members thereof a salt and a leaven in their respective communions.

"We must here observe, that the Unitas Fratrum, or Unity of the Brethren, do not, and will not, separate themselves from any child of God, in any denomination of Christians. And, instead of seeking to draw souls out of other Protestant Churches, which the good providence of God has established in Christendom, they ardently wish to preserve the children of God, in other Churches, as a blessing to others, and an honour to the precious name of Jesus: therefore, the members of the Brethren's Congregation, who are members of the Church of England, and other Christian denominations, do not look upon themselves as necessarily deserters or dissenters from the Church in which they were born; but are united, and have entered into a congregational relation, that they may answer the call of the Lord in their hearts, to unite for mutual edification among themselves, and for the furtherance of the work of God among Christians and heathen, without sectarian pride and

narrow-hearted bigotry. Thus, seeking to make *proselytes* to their congregation would be looked upon, not only as an useless, but even as a hurtful work. But they look upon it as an inestimable blessing and privilege, to be instrumental in the conversion of souls to Jesus, who has bought us with His precious blood.

"Meanwhile, sundry persons in the Societies, which the Brethren had taken under their care, having partly, before their entrance into the Societies, broken off all connexion with their former denomination, and partly believing, that they had a divine call to enter into the covenant of the Brethren, that they might more fully answer the aim of their Creator and Redeemer respecting their individual persons, than could be done in any other manner,—requested that the Brethren would form them into a congregation. This, their repeated request, was, at length, gratified; and this congregation was accordingly settled, in the year 1742, and obtained its constitution as a Brethren's Congregation, belonging to the ancient Protestant Episcopal Church, known by the name of 'The Unitas Fratrum.' It has, therefore, the same doctrine, rites, and privileges, as the said Church.

"He, our Lord Jesus Christ, is the foundation on which the congregation has built itself from the beginning. He alone has brought us together, and is and must remain our sole bond of union. Blessed be His name, He has preserved us upon Himself, the only Rock, and has given to us endless proofs of His forbearance, mercy, faithfulness, and love,—and we have been graciously led by the Holy Ghost, and have experienced the care and protection of our Father in heaven."

The following remarks concerning the relation in which the members of the Brethren's Church stand to their fellow-Christians, and the call which they have received to bear witness for Christ, by their union in Him, and their testimony of His love unto death, especially among the heathen, are extracted from the first chapter:—

"We acknowledge every one to be a true brother, or fellow-member of the body of Christ, who is born of God, through the Holy Ghost.

"Now, whereas this character cannot be confined to any external religious constitution, therefore it is our desire, to live in love and harmony with every one—in every Christian denomination whatever—of whom it is evident, that the Holy Ghost has called him by the Gospel, enlightened him by His gifts, sanctifying and preserving him in the true faith.*

"We abhor all envy and hatred, springing from the difference of religious constitutions, as utterly repugnant to the mind of Christ; and we unfeignedly love and own as brethren, all children of God; viz., all who love our Lord Jesus Christ in sincerity and truth, let them belong to whatever religious denomination they may: we will not interfere in any altercations and disputes about religion, but abide by the plain and incontrovertible fundamental

* See Litany for Easter-Morning, in the Brethren's Hymn Book.

truths of Holy Writ, making our Lord and Saviour Jesus Christ and His all-sufficient merits, the principal subject of our converse with people of all denominations.

"We hold nothing among us as absolutely necessary, excepting such things as belong to the very essence, life, and being of the Church of Christ in general.

"Although it is our chief concern to experience the blessings and to receive more and more the signature of a congregation and people of Christ, yet we will not lose sight of that call of grace, which we have received, in common with the rest of the Brethren's Congregations,—viz., to propagate the Gospel all over the world, and particularly among the heathen, and to be subservient to the execution of our Lord's testament, contained in the xviith chapter of St. John's gospel. We look upon this call, as inseparably connected with that election of grace which has brought us together. But in order that the spirit of readiness to obey His will in all things, may increase daily among us, we will be watchful, that neither time nor circumstance, nor personal influence, nor any thing else, may cause us to deviate from entire devotedness of heart to our Saviour and to His work.

"We will therefore constantly bear in mind, how our Saviour has made use of our brethren for the propagation of His Gospel throughout the world; and how He has, and still does, through grace, make use of many in the Brethren's Congregations to this great end; and how our Lord has collected many congregations of the Brethren in various countries, who have received like precious faith with us, and who enjoy the same grace and the same pasture on the merits of our Lord: all which congregations are now in the true unity of the faith, united in one economy (household) of faith and love, which is called the Unitas Fratrum, or Unity of the Brethren.

"This union and communion, which our dear Lord and Saviour prayed for in his high-priestly prayer, (John, xvii.,) we esteem an inestimable privilege, and we will, in conjunction with all our brethren, do our utmost to promote the propagation of the Gospel throughout the world."

Sentiments and principles like these, our spritual forefathers esteemed it a duty to cherish, and a privilege to avow; and it is earnestly hoped, that they are still accounted valuable and essential by their successors of the present day.

In explanation of the foregoing passages, it may be further observed, that the Brethren were wont to speak of themselves, as a *Church*, a *Congregation*, and a *Unity*. Each of these terms has a distinct and definite meaning; though, in the ordinary use of them, that meaning may not be always sufficiently regarded. By the *Brethren's Church*, is denoted a spiritual body, possessing regularity of constitution, order, and government. The term, *the Brethren's Congregation*, points to an association of believers, who acknowledge a peculiar call, enjoy special privileges, and are pledged to the observance of the same statutes and ordinances.—

The expression, *the Brethren's Unity*, has reference to the close and intimate bond, which constitutes them members of one family, however small and scattered, and causes them to feel spiritual union with all true followers of the Saviour—all who belong to the mystical body of which Jesus Christ is the Head. For the designation last quoted, the members of the Brethren's Church, especially in England, feel a peculiar preference not only because it is the most ancient and the most generally recognized*, but also, because it is the most significant and the most characteristic. It reminds them, as often as they use it, of that declaration of their gracious Lord, which is the ecclesiastical motto of their church, and of which they cannot be too frequently put in remembrance,—"*One is your master, even Christ, and all ye are brethren.*" It brings under their notice the principle of Christian union, which their Church has maintained for nearly four centuries, and of which the following remarks of a venerable servant of the Church, in the year 1763, afford a brief but faithful exposition†:—"We understand," he observes, "by the term 'Brethren's Unity,' neither more nor less than that spiritual bond, of which our Saviour spake, when he prayed on behalf of his disciples, 'that they all might be one,'—one, in all that is essential to our common salvation, without unduly regarding or taking offence at the peculiar opinions, which any individual may entertain, respecting the interpretation of Scripture, or the liturgical or other usages of the Church. It implies a spiritual connexion and friendship of the heart, which no difference in the outward form of religion is sufficient to disturb. We are members of one body, of which Christ is the Head. This is the true Unitas Fratrum‡."

It is on this basis, that the connexion of the Brethren's Church with other Protestant Churches has hitherto rested. In conformity with these principles, she has associated with them, shared their toils, and carried on a work within their borders, which may be justly numbered among the most interesting and remarkable of the enterprises, to which the religious zeal of the last century gave birth. The allusion here made, is to the labours of the Brethren among the members, whether real or professed, of the Protestant

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* The Synod of 1836 observes, that its revival may in a great measure be traced, to the passing of the well-known act of the British legislature of 1749 (22 George II.,) in which document this ancient designation of the Church is officially employed.

† See Resolutions of the Synod of 1836, ch. 1, s. 3.

‡ The Church of Christ has sometimes been compared to an army, and its several sections, to the different regiments and descriptions of force of which it is composed, having their distinctive banners, equipments, and modes of fighting, though engaged in the same warfare, and subject to the orders of the same Commander-in-Chief. The writer of these remarks has been often impressed with the thought, that the Brethren's Unity, in its most catholic sense, is to be looked upon, not so much as a separate division of this army, but as a detachment, selected from its various regiments, (the Moravian included,)which is appointed to a particular service, placed for the time under special orders, and subjected to pe-

Churches on the Continent of Europe—labours, which are nearly co-eval with the renewed existence of the Church itself, and which have been instrumental to the awakening, instructing, and edifying of many thousands of souls, in various parts of Europe, from the south of France to the centre of Russia, and from the Alps of Switzerland to the forest ranges of Norway and Sweden.

Of the simple and unsectarian spirit, in which the Brethren conduct this work, which is known among them as the work of the *Diaspora**, some idea may be formed, from the extract of the Brotherly Agreement which has been above given. For it is to be observed, that the Societies, established in England and Ireland a century ago, were similar in their principle and organization to those which have existed on the Continent, during the whole of this lengthened period; and the modification which they have since undergone, was less the result of design, than the effect of circumstances connected with the ecclesiastical state of the country†.

Meanwhile, the Brethren are bound to acknowledge with devout gratitude, the acceptance which their poor but willing service of the saints has met with, on the part of other churches. That it has been performed with but little observation from without, has probably been favourable rather than injurious to its spirit, its character, and its efficiency. Any efforts or sacrifices, which may have been required for the maintenance of the work, have been abundantly compensated, not only by the Divine blessing which has marked its progress, but also by the spiritual benefits, which the Church has had returned into her own bosom. Of these benefits, not the least obvious and important have been, the occasional recruiting of the always feeble ranks of her own congregations,

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culiar dicipline and control. He trusts he may venture to add, that it will be ready to disband, and fall into the ranks from which it was drawn, as soon as it can be shown, that the special service for which it was embodied is performed, or whenever the great Captain of the host shall issue His command to that effect; and, it is to be hoped, as cheerfully and as promptly as it obeyed His summons to enrolment.

* The Dispersion,—the dispersed or scattered. See John, vii. 35; James, i. 1; 1 Peter, i. 1; also John, xi. 52; Acts, viii. 1.

† "The name of *Society* is exclusively given to those religious associations, in connexion with the Brethren's Church, whose members still attend the public ministry and the sacraments in the parish church, but have private meetings for edification among themselves, and adopt such parts of the Brethren's constitution as are suited to their circumstances. They have a near resemblance to the Methodist Societies, as they were originally founded by Mr. Wesley. Such societies are numerous in Germany, Denmark, Livonia, and other countries. In some towns the Brethren have regular chapels, and an ordained minister of their own, serving the Society; in other places the meetings are held in a private licensed house. This is sometimes done by the parish clergyman himself or by the schoolmaster, but more frequently by a member of the Brethren's Church, who resides in a central place, paying frequent visits in every town or village, in the district where such society exists. The superintendance of these societies is committed to the Elders' Conference of the Unity, or subordinately to the Elders of the settlement, in whose vicinity they lie." —Holmes, History of the Brethren, Vol. I. p. 298, note.

from the members of the societies under her care, and the supply of a succession of qualified and devoted labourers, for the service of the Missionary field assigned to her for cultivation*. Nor is it uninteresting to remark, in how many instances, Brethren who have spent the prime of their days in the Missionary warfare, have, on their return to Europe, cheerfully devoted their remaining strength to the service of a work, which has been made instrumental to their own awakening, or conversion, or establishment in the faith of Christ.

Of the fields of usefulness in the Diaspora, which the Brethren's Church is still permitted to occupy, none is more important and extensive, than that assigned to her in the Russian provinces of Livonia and Esthonia. In this large but thinly peopled district, above 40,000 souls are in society-fellowship with her, in whose service, twenty-four Brethren and Sisters are engaged, with manifest tokens of the Divine blessing upon their labours. If the work has adversaries, it has also friends and promoters; and the trials to which it is frequently exposed, and the spiritual fruit which it is favoured to produce, continue to excite the sympathy, and call forth the thanksgiving of every true member of the Brethren's Unity†.

The foregoing statements and remarks, have been suggested by the occurrence of ecclesiastical anniversaries, having all reference, more or less direct, to the spread of the Gospel both in Christendom and in heathen lands, by the instrumentality of the Church of the Brethren. In reviewing the past, and contemplating the present sphere of spiritual usefulness assigned to her, it is scarcely possible to refrain from the inquiry :— In how far due advantage has been taken of the opportunities she has enjoyed, and the means placed at her disposal, for the extension of the Redeemer's kingdom ;—whether her peculiar principles, discipline, and institutions, have all been turned to account for the furtherance of this great object,—and above all, whether the one talent, which she acknowledges herself to have received from the hands of her Lord, has been so diligently and conscientiously employed, that she is prepared, at His coming, to return Him His own with usury. In other words,—for the subject is too vitally important to be referred to merely in figurative language,—whether ' the word of Christ's patience,' that *Shibboleth* of our Church, has been faithfully kept, zealously proclaimed, and discreetly and experimentally applied, at all times, and in every part of the continually widening sphere of our home and foreign operation. The answer to these inquiries will doubtless humble us in the presence of our gracious Lord, and bring us to the foot

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* In the list of Missionary labourers of this class, who have been employed during the last twenty years, appear the names of Hallbeck, Gorke, Kohlmeister, Passavant, and many others well known to our readers.

† Some account of this work will be circulated with a future number of the Periodical Accounts.

of His cross, with an acknowledgment of our unfaithfulness, as well as our unprofitableness, and with supplications for pardoning, restoring, and establishing grace.

In the 8th and 9th chapters of the Acts of the Apostles, we have brief but instructive descriptions of the primitive Church, in two very different states—one of persecution, and one of rest. The former, we are told, was attended with the dispersion of its members, and that when this took place, "they that were scattered abroad, went every where preaching the word." (Acts, viii. 4.) The latter, through the influence of the same grace, and the operation of the same Holy Spirit, was rendered eminently conducive to the edification and the increase of the Lord's people. "The Churches had rest, and were edified, and walking in the fear of the Lord, and the comfort of the Holy Ghost, were multiplied." (Acts, ix. 31.) Our spiritual forefathers, both of the ancient Moravian Church, and of the renewed Church of the Brethren, in the earlier periods of its history, were enabled to exhibit the counterpart of the former of these representations;—it remains for us to inquire and ascertain, in how far we have any right to consider the latter applicable to ourselves. And yet we cannot doubt, that a state of rest should be one of spiritual progress and spiritual conquest, as well as one of quiet preparation for a time of trial,—'the hour of temptation which shall come upon all the world,' and which may be nearer, than those who are at ease in Zion may be disposed to think possible, or than even the watchful are led to anticipate.

So far as relates to the Missionary department of the work committed to her, it may be affirmed, that the Church of the Brethren has not continued altogether stationary, during the period to which our retrospect refers. Although no new field of labour has been opened to her, in either hemisphere, she has been permitted to occupy more than one new station, in fields already under partial culture. The number of settlements has been augmented, from 56 to 61, while the congregations attached to them have increased, from 57,161 to 60,987, and the Missionary labourers from 256 to 260.

Both to the Australian continent, and to the western coast of Africa, the attention of the Church and its servants has been more than once powerfully drawn; and it is encouraging to know, that, whenever, in the gracious providence of God, a door of usefulness may be manifestly opened to us, in either of these extensive fields, inviting alike, from the consideration of their extreme need, and the remembrance of their manifold wrongs—there will be no lack of volunteers, to break the ground, and cast in the precious seed of the Gospel. The interest of our West Indian brethren and their sable flocks, on behalf of the degraded tribes of Africa, has been not a little aroused and sustained, by the visit of the Rev. A. Riis and his fellow-servants of the Basel Missionary Society, to our stations in Antigua and Jamaica, while the spirit of lively faith, simple devotedness, and cheerful zeal, with which a number of

Christian families, amounting in all to 24 individuals, responded to the invitation addressed to them, to leave their homes, their kindred, and their substance, and accompany these dear Brethren as colonists to the coast of Guinea, in order to aid them in the renewal of the mission in Danish Acra, has made an impression on our negro congregations which will not be easily effaced.

In connexion with this subject, it is well remarked by the Mission-Board, in the last annual survey of our Missionary work, that "owing to the combined exertions of various Missionary Societies, for many years past, the West India Islands can no longer be regarded as heathen lands, and we have now principally to aim at the training of assistant preachers and schoolmasters, from among the negroes themselves, as well as to teach them, to contribute to the support of the Missions. Towards the attainment of both of these objects, a promising beginning has been already made; and we may hope, ere long to see the time, when the exertions hitherto lavished upon these islands, will be made available for some of the many regions which are destitute of Gospel-light." These feelings and hopes, in which all our readers will be ready to sympathise, may be also cherished in regard to the extensive work, carried on by our Church in South Africa. The institution for native assistants, established at Genadendal in 1837, and the Training School at Fairfield, in Jamaica, which was opened in 1842, and is now in course of extension and improvement, are, in this view, earnestly commended to the remembrance and intercession of all, who long for the wider diffusion of the blessings of the Gospel.

It has been already observed, that the history of the Brethren's Missions during the past two years, has been marked by occurrences of more than ordinary interest. Two of these, peculiarly afflictive in their character, call for special notice in this place. The one is the earthquake, which, in the month of February, 1843, so fearfully shook the islands of Antigua and St. Kitts, and injured more or less extensively, all our Missionary settlements in those colonies;—the other, the visitation of disease, which, in the course of a few months, removed from the West Indian field seven faithful and devoted labourers, not one of whom had reached the age of forty years. In looking back upon the former of these appointments of our Heavenly Father, we are bound to acknowledge the tenderness of His dealings with His poor servants and their negro flocks; to thank him for the mercy which spared their lives, which averted the progress of the messenger of destruction, and which sustained their faith and renewed their strength, under the pressure of the public and personal suffering in which they were involved. Nor can we omit to record the blessing, vouchsafed to the appeal which this unexpected calamity called forth, and which, cheerfully responded to by brethren and friends, both in this country and on the continent of Europe, has produced an amount nearly sufficient to make good the loss incurred.

Of the breach made in our Missionary ranks, by the translation to their rest of so many of our dear fellow-servants, in the full

vigour of their age and the height of their usefulness, we cannot yet speak without emotions of poignant sorrow, chastened, however, we trust, by feelings of humble submission to the will of our gracious Lord. He knows, though we do not, and, perhaps, never shall fully comprehend, in this state of imperfection, why He has seen fit to take from us such a goodly band of soldiers of the cross, at the very period when their services seemed to be most needed, and their labours to be most signally blessed. Meanwhile, if the dispensation has the effect of leading us to cease more entirely from man, whose breath is in his nostrils, and to depend more simply and confidently upon the Lord our God, whose wisdom, goodness, and faithfulness are infinite as well as unfailing, it will not have been appointed in vain. Among those who have fallen thus early, and thus generally lamented, it is scarcely possible to refrain from naming once more, our dear Br. Jacob Zorn, late superintendent of the Mission in Jamaica, and reminding each other of the pleasure and the edification, which his interesting correspondence never failed to afford. Though no permanent successor has yet been found, to occupy the arduous and responsible post which his removal has left vacant, we have great cause for thankfulness, when we reflect upon the spirit of brotherly love and confidence, which has been bestowed on the surviving servants of this Mission, and the blessing which has manifestly rested on their willing co-operation.

When the great mortality which marks the progress of our Missionary work is taken into consideration, and which has probably never been greater than during the period we are reviewing,—no fewer than 23 labourers, (11 Brethren and 12 Sisters,) having been called into eternal rest, within little more than as many months, besides those who have been compelled to retire by age or infirmity,—it cannot be a matter of surprise, that the proposal for the establishment of an institution, having for its object, the preparation of candidates for Missionary service, should have been revived in this country, where the need of such preparation has been chiefly felt. That the subject has its peculiar difficulties, will be readily admitted, by all who are acquainted with our ecclesiastical constitution and usages, though none will probably undertake to maintain the absolute impropriety or hopelessness of the experiment. Meanwhile, there will hardly fail to be an unanimous opinion, both within and without the borders of our Church, as to the paramount importance of neglecting nothing, that may tend to the preservation or revival of the spirit which animated our forefathers, and of which our existing institutions have been at once the progeny and the safeguard.

The foregoing remark suggests an allusion to a circumstance which has been often noticed as a pleasing feature of the Brethren's Missionary work,—the fact, that so many children, and even grandchildren, of Missionaries, have been and are still found willing, to consecrate their services to the work, in which their parents and grandparents had deemed it a privilege to be engaged.

This remark is especially applicable to the Missions in Greenland and Labrador, as the names of many Brethren and Sisters, in the catalogue of their present servants, are sufficient to show; while not a few that might be enumerated, on a survey of other portions of our Mission-field, strengthen the evidence hereby afforded, that the witness-spirit, which was poured forth in abundant measure upon our spiritual ancestors, has not been altogether withholden from their offspring.

Two subjects of commemoration, having reference to Missions, which, from the very commencement of this journal, have contributed largely to its contents, still call for a passing notice. The one is the celebration on the 24th December, 1842, of the 50 years' jubilee of the S. African Mission, and the founding of the settlement of Genadendal, or Bavian's Kloof; the other the completion of a period of forty years, since it pleased the Lord, by the effectual operation of His Holy Spirit, to call into existence a living church of Christ on the coast of Labrador. Of the remarkable awakening, which took place among the Esquimaux at Hopedale, in the year 1804, and which in the course of the following year, extended to Nain and Okkak, some particulars will be given in the ensuing number of the Periodical Accounts. We doubt not, that they will be perused with interest by our Brethren and friends, and that they will invite many, to a thankful review of the way by which our gracious Lord, as the Shepherd, Guide, and Defender of His people, has conducted this small and feeble division of His Church, for forty years, through the perils and privations of an arctic wilderness.

To the present financial state of the Brethren's Missions, it is impossible to advert, without feelings of fervent gratitude to the Lord. In the month of November, 1841, when the Society for the furtherance of the Gospel was permitted to celebrate its centenary anniversary, the Mission-fund was oppressed with a debt, amounting to upwards of £7000, for the liquidation or material reduction of which, no means appeared to be within reach of the Mission-Board. Thankful for the numberless benefits, received at the hand of the Lord, during a period of a hundred years, the committee resolved to make a strenuous effort for the removal of this heavy burden, and to invite their Brethren and Sisters and Christian friends, both in Great Britain and the West Indies, to aid them in this good work. The result of this effort, in which the Society was favoured to have the co-operation, not only of those, to whom their appeal was more immediately addressed, but also of many members and friends of the Brethren's Church, both on the Continent and in North America, is already known to the readers of this journal. They are aware, that the special contributions, received previous to the close of the accounts of the year 1842, were nearly sufficient for the extinction of the arrear at that time existing, and they will be thankful to be further informed, that the financial statement for 1843, will, in all probability, exhibit the Mission-fund as entirely free from debt. They will also

rejoice to know, that in conformity with the hopes expressed, in the preface to the last volume, a considerable portion of the expense, connected with the maintenance of our Missions in the British West Indies, is now defrayed by the contributions of our negro flocks, so that, in time to come, the work committed to us in that important field, is likely to prove less chargeable than formerly to our General Fund.

The approaching withdrawal of the aid which the annual parliamentary grants for purposes of negro education have enabled Her Majesty's government to afford to our West India schools, will meanwhile render it more than ever incumbent on negro parents, to make some pecuniary sacrifice for the maintenance of institutions, by which their children have been so greatly benefited.

For the needful information respecting the circumstances, under which the West India and School-Building Funds have been brought to a close, our readers are referred to the remarks appended to the circular of the Mission-Board, for 1842. To the inestimable service, rendered to our Missionary cause by these Institutions, the sixteen stations founded, and the thirty-two school-houses erected, with their help, bear the strongest and the noblest testimony.

And here it becomes a grateful duty, to acknowledge once again in the warmest terms, the generous and disinterested aid, rendered to us by our Christian friends in Great Britain and Ireland, and especially by the London Association, to whose ever-wakeful zeal, the establishment and maintenance of the two funds above mentioned are mainly ascribable. The more conscious we are, of the slender claim we have upon these esteemed benefactors, for the services rendered to us, and the better we become acquainted with the difficulties with which they have increasingly to contend, in the progress of their manifold labours on our behalf, the more grateful do we feel to them, and to that gracious Lord, who has put it into their hearts to do good to the least among His brethren. Nor can we forbear to express our deep obligations to our esteemed Scottish friends, for the cordial interest they have continued to manifest in our Missionary labours, and the generous help they have afforded us, especially at a period like that through which they have been passing. Of many of their number, it may be said with truth, as of the Macedonian believers, that, "in a great trial of affliction, the abundance of their joy, and their deep poverty, abounded unto the riches of their liberality." (2 Cor. viii. 2.) May the Lord be pleased graciously to accept their persons and their service, and to *supply all their need.*

It remains still to be observed, that the Brethren's Society for the Furtherance of the Gospel, has been enabled, not only to provide what was needful for the maintenance of the Mission in Labrador, but also gradually to liquidate the very considerable arrears remaining on the *Hebron* and *Ship* funds, as reported in the statement of those funds, in Vol. xiii. p. 94. Thankful for the blessing vouchsafed, and the help thus far obtained of the Lord, they desire

to unite in fervent supplications for grace, to enable them to devote every talent entrusted to their stewardship, simply and unreservedly to the object for which they are associated, the furtherance of the Gospel of Christ among heathen nations.

The establishment of a Sustentation-fund, as a means of lightening the disproportionately heavy expenses, with which our Mission-fund is annually chargeable, has been so recently brought under the notice of our readers, together with the considerations which led our Mission-Board to have recourse to this measure, that nothing more can be necessary here, than a simple recommendation of this important object to the benevolent notice of the members and friends of the Brethren's Church.

The demise, in the course of the past twelve months, of three venerable bishops of the Brethren's Unity,—the Brethren Hans Wied, John Beck Holmes, and Charles Aug. Pohlman, is a circumstance which calls loudly upon their surviving fellow-servants, to "remember how short their time is," and how it behooves them, "to work while it is called to-day," and to show themselves "followers of them, who through faith and patience inherit the promises."

We conclude with the fervent prayer, that the members and servants of the Church and Unity of the Brethren, may be more largely imbued with "that mind which was also in Christ Jesus;" and that they may be enabled, through grace, to enter more fully into the feelings, to believe more simply the declaration, and to obey more faithfully the command, of their gracious Lord and Master, of which the following well-known passage of Holy Writ contains the impressive record:—

"And when He saw the multitude, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd:

"Then saith He unto His disciples, The harvest truly is plenteous, but the labourers are few;

"Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest." (Matt. ix. 36, 37, 38.)

London, *June* 17, 1844.

V. LIST OF THE MISSIONARY STATIONS

OF THE UNITED BRETHREN; AND OF THE MISSIONARIES EMPLOYED IN THEM, TOWARDS THE CLOSE OF THE YEAR 1843.

GREENLAND.—1733.

New Herrnhut.—*m.* Brn. Mehlhose, Herbrich; *s.* Brn. Richter, Christen, Lund.——Lichtenfels.—*m.* Brn. Tietzen, C. Kögle; *s.* Br. Hasting.——Lichtenau.—*m.* Brn. Val, Müller, J. Kögel; *s.* Brn. Asboe, Kleinschmidt, Kruth.——Fredericksthal.—*m.* Brn.

Ihrer, Paulsen, Lund; *s.* Br. Uellner. On a visit to Europe, Br. and Sr. Ulbricht and Baus.——Total, 27 persons.

LABRADOR.—1770.

Nain.—*m.* Brn. Lundberg, Fritsche, Albrecht; *s.* Br. Ribbach. ——Hopedale.—*m.* Brn. Glitsch, Beck, Barsoe.——Okkak.—*m.* Brn. Knaus, Hertzberg, Aug. Freytag; *s.* Brn. Martin, Vollprecht. ——Hebron.—*m.* Brn. Morhardt, Jona, Mentzel, Erdman.—— Total, 27 persons.

NORTH AMERICA.—1734.

New Fairfield.—Br. Jesse Vogler.—*w.* Br. Bachman.——Westfield.—*m.* Br. Miksch; *s.* Br. Rüde. Among the Cherokees.—*m.* Br. M. Vogler.——At New Spring-Place.—*s.* Brn. Bischoff and Z. Schmidt.——Total 10 persons.

WEST INDIES.—Danish Islands.—1732.

St. Thomas. New Herrnhut.—*m.* Brn. Wied, Köster.——Niesky.—*m.* Brn. Sieg, Freytag, Hohe.——Town of St. Thomas. *m.* Br. Hartvig.——St. Croix. Freidensthal.—*m.* Brn. Haüser, Cooke; *s.* Br. Linke; assistant, *s.* Br. Kummer.——Friedensberg.—*m.* Brn. Meyer, Ernest Mentzel; *s.* Br. Warner.——Friedensfeld.—*w.* Br. Gardin; *m.* Brn. Wedemann, Ziock.——Greenkey.—*m.* Br. Kleiner.——St. Jan. Bethany.—*m.* Brn. Blitt, Krämer.——Emmaus.—*w.* Brn. Wolter, Gruhl. *m.* Br. Popp. Appointed, Br. & Sr. Geissler.——Total, 38 persons.

JAMAICA.—1754.

Fairfield. *m.* Brn. Prince, Feurig; *w.* Srs. Zorn, Straubel; assistant, *s.* Br. Holland.——New-Eden.—Vacant.——Irwin-Hill.—*m.* Br. Geo. Heath.——New-Carmel.—*m.* Br. Elliott; *w.* Sr. Davies. ——New-Bethlehem.—*m.* Br. Buchner.——New-Fulneck.—*m.* Br. Pfeiffer; *w.* Sr. Oates; assistant, *s.* Br. North.——Nazareth.—Vacant.——Bethany.—*m.* Br. Robbins.——Beaufort.—*m.* Br. Kiergaard.——New-Hope.—*m.* Br. Blandford; *w.* Sr. Möhne.—— Lititz.—Vacant.——Bethabara.—*m.* Br. Spence. Appointed, *s.* Brn. Plessing, Ab. Lichtenthäler, and Frieble.——Total, 30 persons.

ANTIGUA.—1756.

St. Johns.—*m.* Brn. Harvey, J. Heath; *w.* Br. Thraen; *w.* Sr. Reichel.——Gracehill.—*m.* Brn. Zetsche, Voss.——Gracebay.—*m.* Br. Haugk.——Cedar-Hall.—*m.* Br. Coates.——Newfield.—*m.* Br. Miller.——Lebanon.—*m.* Br. Westerby.——Gracefield.—*m.* Br. Baum. Appointed, Br. and Sr. Ch. Lichtenthäler and R. Wullschlägel.——Total, 24 persons.

ST. KITTS.—1775.

Basseterre.—*m.* Brn. P. Ricksecker, Benj. Ricksecker.——Bethesda.—*m.* Brn. Klose, Nedwill.——Bethel.—*m.* Br. Humberstone.——Total 10 persons.

BARBADOES.—1765.

Bridgetown.—*m.* Br. Titterington.——Sharon. *m.* Brn. Ellis, Kieldson.——Mount-Tabor.—*m.* Br. Zippel.——Clifton-Hill.—*m.* Br. Oerter.——Total, 10 persons.

TOBAGO.—1790 (renewed 1827.)

Montgomery.—*m.* Brn. Renkewitz, Badham. Moriah.—*m.* Br. Müntzer.——Total, 6 persons.

SURINAM.—1735.

Paramaribo.—*m.* Brn. Treu, Tank, Döhrman, Sand, Räthling; *w.* Brn. Gerschwitz, Henn; *s.* Br. Meissner; *w.* Srs. Voigt, Lund. ——Charlottenburg.—*m.* Brn. Wünche, Hartmann, Bauch, Jansa. ——Worsteling Jacobs.—*m.* Brn. Bleichen, Stanke.——Bambey. —*m.* Br. Rasmus Schmidt.——Salem.—*m.* Br. Jacobs.——Total, 31 persons.

SOUTH AFRICA.—1736 (renewed 1792.)

Genadendal.—*m.* Br. Teutsch, Kölbing, Sonderman, Brauer, Gysin, Heinrich; *s.* Sr. Hallbeck.——Groenekloof.—*m.* Brn. Lehman, Franke, Christensen.——Hemel-en-Aarde.—*m.* Br. Fritsch.—— Enon.—*m.* Brn. Schopman, Stoltz.——Elim.—*m.* Brn. Genth, Luttering, De Fries; *w.* Sr. Meyer.——Shiloh.—*m.* Brn. Bonatz, Lemmertz, Kschischang.——Clarkson,—*m.* Brn. Nauhaus, A. Küster, Appointed, Br. and Sr. Müller; *s.* Br. D. Schärf.—— Total, 47 persons.

Summary.—61 Stations and 260 Missionaries, including 6 Assistants.

VI. MISCELLANEOUS INTELLIGENCE.

On July 14th, Br. and Sr. John Regenass, arrived at New-Fairfield in Upper Canada, to which station they had lately been called.

The Mission in Westfield, on the Kansas river, has suffered severely from the late freshet. On the 13th June, the waters of the river overflowed the banks, and covered all the low grounds, they continued to rise till to the forenoon of the 15th, when they seemed to have been brought to a stand, after having reached a height of 12 feet. The houses were all swept from their foundations, and, mingled with sheds and fences, floated hither and thither, a sad and mournful spectacle of desolation. It is worthy of note, that under these trying circumstances, in the midst of a calamity which had deprived many of all their possessions, the Indians remained calm and resigned, without uttering a word of complaint. About 20 Indian families, together with the Missionaries, have lost all their crops, and will be mainly dependent upon the kindness of friends for support during the coming winter. Since Aug. 6th no further accounts have been received from the Missionaries on that station.

Late accounts from Paramaribo mention the prevalence of sickness among the Brethren in Charlottenburg, and that it had pleased the Lord to take unto Himself, Br. John Gottl. Hartman, aged 48 years, and after a service of 18 years on the Mission.

The following Brethren have been called to labour on this Mission; John Dobler, Caspar Eichenauer, Mads. Barsoe and Paul Iörgenson. For some months past, a strong movement has become evident among the heathen people in the neighbourhood of New Bambey, owing to the circumstance, that their own conjurers have urged them to attend divine service in the Church. This movement has been vehemently opposed on the part of others, and the Missionaries begin to fear the disappointment of the cheering hopes which they had been led to entertain.

Br. Henry Bachman, who was heretofore engaged on the Mission in New-Fairfield, Upper Canada, having received a call to Westfield, Indian Territory, was united in marriage with Sr. Mary Ann Gold, of Bethlehem, and has set out for the place of his destination.

Br. and Sr. Seiler, Brn. Ilgner and Damus, and Sr. Kleinschmidt, arrived in St. Thomas on June 22nd, after a favourable voyage.

Br. Amadeus Reinke arrived in Litiz, Jamaica, on June 1st. The single Sr. Emilie Hochstein, teacher in the Academy at Gnadenberg, has received a call to the Mission in Jamaica.

Br. John G. Herman and family, sailed for Europe, from the port of New York, on Sep. 30th, after having visited various congregations of the Church.

I. Society for the Furtherance of the Gospel.—On the 4th of June, the Society held its Half-yearly *General Meeting*, at the Brethren's Chapel in Fetter-lane. On this occasion, there were present, besides a number of valued Christian friends who are wont to attend these meetings, the Rev. Mr. Ostertag, of Bâsel, and who is ministering to the Lutheran Church in the Savoy, during the absence of our venerable friend Dr. Steinkopff, on a visit to his relatives in Wirtemburg:—also the following Missionaries of the Brethren's Church: Br. and Sr. Wullschlägel, called to the service of the Mission in Antigua, and the Brn. Andreä, Schött, and Miertsching, who have been appointed to assist in the Mission on the coast of Labrador. These dear fellow-servants received a cordial welcome, and were assured of the brotherly remembrance and intercessions of the whole assembly. Br. Wullschlägel, who has been employed for seven years, as a warden of the congregation at Neudietendorf, near Gotha, is the author of an interesting little work, published last year, entitled *Lebensbilder aus der Geschichte der Brüder-Mission**. Br. A. Hamilton, late superintendent of the training-school of the Mico Charity at St. Johns, Antigua, gave the meeting some interesting particulars, respecting the nature and results of that Institution, which has already supplied nearly a hundred negro and coloured teachers for the service of schools

* "Scenes of Real Life, from the History of the Brethren's Missions."

in the West Indies,—the operations of the Brethren's Missions in Antigua,—and the beneficial effects of the Christian education, conferred on the negroes in the island of St. Lucia. The circum stance of the three youthful Brethren, destined for Labrador, having first become acquainted with the Brethren's church, through the medium of the societies on the continent of Europe, maintaining spiritual fellowship with her, though in ecclesiastical union with other Protestant Churches, led to some remarks, explanatory of the labours of the Brethren in the *Diaspora*,* and the mutual benefit thereby conferred. To the catholic and unsectarian spirit in which these labours are carried on, and the blessing which the Lord continues to vouchsafe to them, the Rev. Mr. Ostertag bore his willing testimony, from personal observation and experience.

The Harmony, it is expected, will be in readiness for sailing on the 10th of June.

II. Basel Missionary Society.—From Br. Riis and his fellow-labourers in the Aquapim country, no direct intelligence has been received for some time past. The following extract of a letter from Br. Holland, of the Jamaica Mission, to the Editor of the United Brethren's Missionary Intelligencer, dated September 9, will meanwhile be perused with interest:—"On the 15th of April, the whole Missionary party reached Cape-Coast Castle, and the Brn. Riis, Widman, and Thompson went on shore, and were received in a very friendly manner by the English governor, M'Lean. They returned on board in the evening, and at 11 p. m. sailed for Danish Acra, where they cast anchor at 5 p. m., on Sunday, April 16th, the tenth Sunday after leaving Jamaica. When the ship approached the shore, the natives crowded to the beach; and as soon as they recognized Br. Riis, they shouted for joy. The Danish governor received them courteously, but the Brethren were making all haste to get off to the *Aquapim* mountains. The letter from which I take this, is from Mrs. Thompson, (late Catherine Mulgrave,) to our Br. Heath. Hear her impressions of her native land (Africa:) 'Some parts of the country look nice, but the poor people are to be pitied, for they are indeed ignorant of the Lord. The children run naked about the streets, and the old people are dancing, and begging rum from morning till night. We hope the Lord will grant us success in his vineyard! The people are very obliging, and willing to do any thing for us, but we do not know, if they will be willing to turn to the Lord!"

III. Surinam.—Br. Rasmus Schmidt, in a letter dated Bambey, Nov. 14, gives information of an awakening among the heathenish free negroes, in consequence of which, many of them had begun to attend the meetings regularly. May the Lord carry forward His work of grace in their hearts by the operations of his Holy Spirit.

* See Brief Review.

IV. Missionary Appointments and Removals.—The following Brethren and Sisters have been called into the Missionary Service :—

1. Br. Abr. Lichtenthäler, having been married at Lititz to Sr. Charl. Kridtner, reached Jamaica on the 8th; and Br. and Sr. Friebele, of Salem, the same island, on the 15th of December.

2. Br. Aug. Fred. Renkewitz, called to the Danish Islands, sailed from London for Antigua on the 22nd of March.

3. On the 26th of February, Br. Chas. Röntgen was joined in holy matrimony to Sr. Christina Andreä, of Ebersdorf. On the 1st of April, they sailed for Barbadoes, where they arrived on the 7th of May.

4. On the 6th of April, Br. and Sr. Treu, of the Surinam Mission, arrived at Zeyst, with a company of children of Missionaries under their care.

V. Obituary.—The following Brethren and Sisters have been called into eternal rest:

1. On June 3rd, Br. Benjamin Gottlieb Kohlmeister, departed this life, in the 89th year of his age. His name is known and remembered in the Church, as that of a faithful servant of the Lord in the Missionary work. Even after his return from the foreign Missions in which he had so long laboured, he devoted much of his time to the Home Missionary work in the neighbourhood of Neusalz where he resided.

2. At Paramaribo, on the 11th of November, in the 39th year of his age, the widower Br. John Gottfr. Gerschwitz, by means of an attack of fever and pleurisy.

3. On the 23rd of February, at Reichenbach, in Silesia, in the 39th year of his age, Br. F. W. Thäsler, who had but recently returned from the service of the Surinam Mission.

4. On the 19th of November, at Bethlehem, in Pennsylvania, in the 83rd year of her age, the widow Sr. Sarah Kummer, the mother of our late Br. Jacob Zorn.

5. On the 15th of January, at Salem, in North Carolina, in the 73rd year of his age, the married Br. John Joachim Hagen, for many years a Missionary among the Indians.

6. On the 7th of March, at Berthelsdorf, near Herrnhut, in the 84th year of his age, the married Br. Hans Wied, Bishop of the Brethren's Church, and member of the Mission-department in the Unity's Elder's Conference. Of the fifty-three years which comprehended the period of his official life, twenty had been devoted to the superintendence of the Mission in Surinam, and thirty-three, to the service of the Unity in general, as a member of its directing board. His upright character, affectionate disposition, and sterling sense, joined to his varied experience in the ways of the Lord, and His attachment and faithful adherence to the principles of the Brethren's Church, procured for him the general love and esteem of all his fellow servants. Of his children, one son, Br. H. Wied, of St. Thomas, has been for some years engaged in the Missionary service.

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